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THE
NATIONAL SCHOOL
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II -
VOL. III.

FROM JULY TO DECEMBER:

(Examination of the Year)

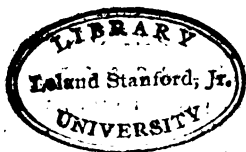
LONDON:

**PRINTED FOR C. & J. RIVINGTON,
ST. PAUL'S CHURCH-YARD; WATERLOO-
PLACE; AND 148, STRAND.**

1825.

LONDON :
PRINTED BY R. GILBERT,
ST. JOHN'S SQUARE.

110904



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THE
National School Magazine.

NO. 18.]

JANUARY 1st, 1895.

[VOL. II

WESTMINSTER ABBEY.



THIS is a very different kind of building from St. Paul's, which we have already described. Westminster Abbey is built in what is called the Gothic style of architecture, with pointed

B

sort of doors and windows like those in most of our old churches. We do not exactly know when this abbey was first built, but it was a very long time ago, in the time of the Saxons, and very soon probably after the religion of Christ was first known in England, but the original building has been long since pulled down, and the present one erected in its place. The part which is called Henry the Seventh's chapel, was built by that king; he laid the first stone in the year 1502. It is a most beautiful building, and highly finished and ornamented. Westminster abbey was terribly abused and injured in the time of Oliver Cromwell, but was afterwards restored, and had the two stately towers built which now present us with so fine and noble an appearance. On entering the west door, the chapel appears truly noble and beautiful, of a vast height, and supported by those tall Gothic pillars which have so light and beautiful an effect, and give a sort of sacred appearance to the buildings which they support and adorn.

About twenty years ago the roof of

the tower of the choir was accidentally set on fire through the negligence of some plumbers who were employed in repairing the roof. Before assistance could be procured, the flames spread rapidly, and the roof fell in, doing considerable damage, which was, however, presently repaired again.

The kings of England are always crowned in Westminster Abbey.

The walls on the inside of the abbey are adorned with some noble and stately monuments; they are generally to the memory of great poets or statesmen, or warriors. It is impossible to look at these monuments without a sort of solemn feeling at the thoughts that the dead bodies of so many who were great in their day lie beneath your feet. No greatness can ward off death; and a meditation among the tombs calls to all the living, "Be ye ready;"—"Prepare to meet thy God."

Knowledge is a thing far more excellent than riches, outward pleasure, worldly dignities, or any thing else in the world besides holiness, and conformity of our wills to the will of God.

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See our last No. P. 257.)

1. DID Richard the first leave any children?
2. What relation was King John to king Richard?
3. Ought John to have been king?
4. Who then?
5. What cruel act did John do?
6. Did John prosper after his cruelty?
7. With whom was this king perpetually quarrelling?
8. What paper did the barons compel the king to sign?
9. Where was this signed?
10. Did the signing the Great Charter put an end to the quarrels between the king and the barons?
11. Where did king John die?
12. What was the cause of his death?
13. How long did he reign?

NATURAL HISTORY.



THE COMMON SCORPION.

THIS is a very disagreeable and dangerous creature. Happily we have none of them in England. In hot countries they abound; and are common in some parts of Italy and France. In the countries of the East they are said to grow to the size of small lobsters, and some of them are as much as a foot in length.

The form of a scorpion is something like that of a lobster, but is very ugly and frightful. On each side of the head there is an arm with four joints, with a claw at the end somewhat like that of a lobster. The body is divid

into seven segments, from the lowest of which the tail begins ; this is armed with a hard pointed and crooked sting, and it has in it a very strong poison. This poison kills all the small animals that the creature attacks; and is extremely painful, and often very dangerous to man. The place becomes inflamed, and the surrounding parts often turn black ; and good management, and carefulness are required to prevent mortification. How thankful we ought to be who live in a country where there are no such noxious animals as these. It has been said that, when a scorpion is surrounded by burning coals or wood, so as not to be able to escape, it will strike its sting into its own body, and destroy itself; but this is altogether an idle and foolish story.

This creature is common in the East in old houses, and about dry and decayed walls, and you can hardly move a piece of furniture without danger of being stung by them. The scorpion is extremely bold and watchful. " At the approach of an enemy it seldom shows any signs of fear, but, with its

tail lifted up, and sting in readiness, as if fully confident in the force of its poison, it waits the attack with courage and intrepidity, and seldom desists, till either it is itself killed, or its foe put to flight.



CONVERSATION BETWEEN MARY
WILLIAMSON AND JANE MARSON.

(Continued from p. 264.)

Jane. Well, I think there is always some plague about the school, and the reading, and the writing, and the working, and one thing or other. The mistress has been finding fault with me again.

Mary. Why, what's been the matter to-day, Jane?

J. Oh, I could not say the hymn that was set me, and so my mistress found fault, and said, I had not looked at it at home, as she bid me.

M. And had you?

J. No, I hardly had; I put it off till the last minute, and then it was too late. My mother called me in several

times to learn it, but I did not mind her at first, and then I had a scolding from *her* ; and then, when I did go in, I took the book in my hand, but I did not try to learn any thing till the very last.

M. I don't wonder then that you could not say your hymn.

J. And the mistress has set me to learn it again this afternoon, and it is a half holiday, and so I shall lose my play. And then, besides, she scolded me about my other lessons. It came to my turn to read in the class, and I did not know where the place was, I was looking off the book, and she said I was inattentive and careless.

M. And was not she right ?

J. Why, I was thinking of something else.

M. Yes, but if we would do any thing well, we must think of that one thing for the time, and of nothing else.

J. Oh yes, I dare say that is all right.

M. Why, Jane, as I said the last time we talked together, my father and mother send me to school, and they expect that I should learn, and I

mean to try and to do all I can to improve, as long as they think proper to send me.

J. Oh yes, it is all very proper, I dare say. But it has never been my way to consider these things in such a manner.

M. But why should not we? My mother I know could find a good deal for me to do at home; I could look after one of the little children, or I could help her in several ways, or I could sometimes earn a trifle for her. So that I know it would be very convenient for her, in many respects, to have me at home: but yet she is willing to put herself to a great deal of inconvenience and trouble for the sake of sending me to school; and it would be then very ungrateful in me if I was not thankful for this, and did not try to do all I could to learn, and improve myself at school.

J. Why, it's just the same with my mother; but I tell you that I do not take these things in the way that you do.

M. But I think we ought to consider them in this way. I look upon it

that when we learn to read at school, it is not only for the sake of saying that we can read, but it is for the sake of getting something out of the books that may be of use to us, and teach us what is good. Now all our books teach us that we are to obey our parents, and do what they desire of us, and try to be grateful for their kindness to us, and endeavour to make them happy ; and I think if we ever do any thing that vexes and disturbs them, we cannot help feeling very unhappy ourselves, and when we think of all that they have done for us, and all the labour and pains that they go through to provide for us, and to do us good, it seems to me quite dreadful to hurt their minds, or to do any thing that may give them pain and sorrow. And we read in the word of God himself, " Honour thy father and thy mother."

J. Ah, well, if you talk in that manner I shall be glad to have no more to say to you just now.—I am off.

(To be continued.)

**THE FOLLOWING PARODY, ON THE
STORY OF THE CAMELEON*, IS
TAKEN FROM "HARRIS'S INTRO-
DUCTION TO ARITHMETIC."**

Oft it has been my lot to mark,
A stupid unaspiring spark ;
Without ambition, at the most,
To be more clever than a post ;
Yet at a school such blades have been,
To see what trifles could be seen ;
To no good objects will they turn,
Nor shew the least desire to learn.
Two stupid boys of such a cast,
As late through Pat-land school they
pass'd,
Would waste their time in silly chatter,
Though oft the stick would make a clatter.
One holiday as they were walking,
And at full liberty were talking ;
They grumbled at each useful rule,
That they were taught to mind at school ;
Discours'd awhile 'mongst other things,
Of learning's very hateful stings :
They seem'd to fear them more by far
Than famine, pestilence, or war.
" A more disgusting thing," says one,
" Sure never was beneath the sun ;
" I hate a book, I hate to learn,
" I'd quite as soon my fingers burn.
" What plague it is to read and write !
" I'd rather quarrel, kick, and fight ;

* See page 204.

" In learning I can see no good,
 " And go to school I never would
 " If I could help it ; pray would you ?
 " Now tell me if you would, pray do."
 " No, no, I'd never go at all,"
 Replied he, with a senseless bawl.
 Just at this time came by a third,
 To him the question they referr'd ;
 No dunce was he, no stupid boy,
 But one who was his master's joy ;
 Knowledge and skill were his delight,
 For these he studied day and night,
 With patience he these dunces heard,
 And then to reason them referr'd,
 In hopes he might convince their minds,
 How ignorance completely blinds ;
 " A boy who will not learn to write,
 " Must have against himself a spite ;
 " A boy who will not learn to read,
 " Can never hope in life to speed ;
 " Those who arithmetic neglect
 " Will never have accounts correct ;
 " In trade, how can you act your part,
 " Unless you know this useful art ?
 " Learn then these things, learn them
 with pleasure,
 " You'll find them all a useful treasure."

SCRIPTURAL TEXTS TO BE LEARNED BY HEART.

Whatsoever things are true, whatso-
 er things are honest, whatsoever

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, if there be any praise, think of these things. *Phil.* iv. 8.

Work out your own salvation with fear and trembling, for it is God which worketh in us to will and to do, of his good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke. *Phil.* ii. 12, &c.

Let this mind be in you which was also in Christ Jesus. *Phil.* ii. 5.

Let your conversation be such as becometh the Gospel of Christ. *Phil.* i. 27.

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. *Eph.* iv. 31.

Putting away lying, speak every man truth with his neighbour ; for we are members one of another. *Eph.* iv. 25.

COUNTIES IN ENGLAND.

There are fifty-two counties in England and Wales together. The forty in England, are

Northumberland
Cumberland
Durham
Yorkshire
Westmoreland
Cheshire
Lancashire
Lincolnshire
Nottingham
Derbyshire
Rutlandshire
Leicestershire
Warwickshire
Northamptonshire
Buckinghamshire
Bedfordshire
Huntingdonshire
Cambridgeshire
Norfolk
Suffolk

Oxfordshire
Berkshire
Shropshire
Herefordshire
Monmouthshire
Staffordshire
Worcestershire
Gloucestershire
Cornwall
Devonshire
Dorsetshire
Hampshire
Somersetshire
Wiltshire
Middlesex
Essex
Kent
Sussex
Surrey
Hertfordshire.

ALL NATURE TEACHES US TO LOOK UP
TO GOD.

Hast thou beheld the glorious sun,
Through all the sky his circuit run ;
At rising morn, at closing day,
And when he beamed his noon-tide ray ?

Say, didst thou e'er attentive view
 The evening cloud, or morning dew?
 Or, after rain, the watery bow
 Rise in the East, a beauteous show?

When darkness had o'erspread the skies,
 Hast thou e'er seen the moon arise;
 And with a mild, and placid light
 Shed lustre * o'er the face of night?

Hast thou e'er wandered o'er the plain,
 And viewed the fields, and waving grain,
 The flowery mead, the leafy grove,
 Where all is melody and love?

Hast thou e'er trod the sandy shore,
 And heard the restless ocean roar,
 When, roused by some tremendous storm,
 Its billows roll in dreadful foam?

Hast thou beheld the light'ning stream
 Through night's dark gloom a sudden
 gleam,
 While the loud bellowing thunder's sound
 Rolled rattling through the heavens profound?

Hast thou e'er felt the cutting gale,
 The sleety shower, the biting hail;
 Beheld bright snow o'erspread the plains,
 The water bound in icy chains?

Hast thou the various beings seen
 That sport along the valley green;
 That sweetly warble on the spray,
 Or wanton in the sunny ray;

That shoot along the briny deep,
Or under ground their dwellings keep ;
That through the gloomy forests range,
Or frightful wilds and deserts strange ?

Hast thou the wond'rous scenes surveyed,
That all around thee are displayed ?

And hast thou never raised thine eyes
To Him who caused these scenes to rise ?

'Twas GOD who formed the concave * sky,
And all the shining orbs on high ;
Who gave the various beings birth,
That people all the spacious earth.

'Tis He that bids the tempests rise,
And rolls the thunder through the skies ;
His voice the elements obey,
Through all the earth extends his sway †.

His goodness all his creatures share ;
But man is his peculiar care.

Then, while they all proclaim his praise,
Let man his voice the loudest raise.

* The sky is called *concave*, because it appears to us hollow ; not that it is so in reality. The word *concave* means *hollow*, like the inside of a cup. *Convex* means the contrary, something coming out like the outside of a cup.

† " Through all the earth extends his sway," means that his sway (or powers extends through all the earth. Poets change the order of words for the sake of the rhyme and measure, &c.

THE
National School Magazine.

NO. 19.]

JANUARY 15th, 1825.

[VOL. II

SHORT HISTORY OF ENGLAND.

(No. X.—*Continued from p. 260.*)

HENRY III.



KING John had got the nation into great trouble by his very bad manage-

ment, so that the king of France had, for a long time, power enough to prevent Henry, the king's son, from being crowned. Prince Henry, however, was supported by many powerful friends, and, by their means, after a great deal of difficulty, he got possession of the kingdom. This king seemed to begin well, and he confirmed the charter of liberties which his father had given to the people. He was not, however, able to govern the kingdom in such troublesome times. He wished to be a good king, but his mind was not great and powerful enough for the difficulties which he had to encounter.

There was a rich nobleman in those days called Simon Montford, Earl of Leicester; he was an ambitious and discontented man, and he raised an army for the rebellious purpose of fighting against the king. In one battle he took both the king and his son prisoners. This son was named Edward, and he was a very bold and spirited youth; and we are told of a curious method that he contrived of escaping out of the hands of the earl of Leicester. He was not constantly shut

up in prison; but, whenever he went out, he was attended by several guards, to prevent him from escaping. One day, when he was riding out with these attendants, he proposed that they should ride races together, and said that he would stand still and judge who won the race. When they had raced till they had tired all their horses, the young prince galloped away on his fresh horse, and left them all in the lurch, knowing that their horses were all too tired to follow him.

Young Edward then raised an army to oppose the earl of Leicester, and with the desire of setting the king his father at liberty. A bloody battle was fought, and Leicester was killed. The earl had put the old king, his prisoner, in the front of his army, that he might be killed by the soldiers in the prince's army; for, as he was concealed by his armour, nobody could be expected to know who he was. He was indeed wounded by one of the prince's soldiers, and would have been killed, but he had just time to cry out that he was "the King." The young prince immediately knew the voice of his father,

and rode up instantly to him and took him to his own tent, and had his wound dressed, and was very thankful that he was the means of delivering his father from prison, and rescuing him from death. The king lived for many years after this. He did not indeed die till the year 1272, having reigned for 56 years, the longest of any of the English kings, except good George the Third.

(To be continued.)



CONVERSATION BETWEEN MARY WILLIAMSON AND JANE MARSON.

(Continued from p. 10.)

Jane. I suppose you have been very busy lately, Mary, after school-hours; I have hardly been able to see any thing of you for the last fortnight.

Mary. Why my mother had a good deal to do, and she wanted me to help her.

J. But I suppose she allows you a little time to play, or to walk about, does not she?

M. O yes, I have not been over-worked, I assure you.

J. Then why have you not come and played with us, or stepped in and had a little talk with us.

M. Why, to tell you the truth Jane, you went off in such a hurry when we last talked together, that I had no great delight in such another conversation as we had then.

J. Why yes, I did set off then rather in a hurry, to be sure, because you began to talk so gravely, and I can't bear to hear things talked about in that manner.

M. Well, but we *must* talk of them in that manner, if we get upon those subjects. Why should we be afraid to give a right consideration to things that require it? I do'nt know any other way of getting the proper benefit from them.

J. Why, as to *consideration*, it is not my way: besides, why need children consider, and think of matters in the same sort of way that old people do?

M. Why, to be sure, children are not able to think of matters with th

same sense and judgment that grown up people can, because they have not had the same experience ; and, for that reason, we should be glad to listen to the advice which older people give us ; but yet there are some things that we are able enough to judge of, although we are but young.

J. What sort of things ?

M. Why such as we were talking about when you did not like to listen. It seems to me only common sense to think that the books that we read in, have a meaning in them, and if there be any good advice in them, it is our duty to be attentive to it, and to believe that it will be for our good.

J. Well, and what of that ?

M. Why, we read the Bible, and there we learn a great deal that is good. It must be our duty to try to act according to it. Then we are taught to pray, and to beg for God's help to enable us to live like Christians, and when we have done wrong, we are taught to beg of God to pardon us, for Christ's sake ; and we read, in his word, that he will do so, if we try to serve him for the time to come. Now all these things have a meaning.

J. O yes, I don't deny it.

M. Then, to be sure, we ought to act accordingly. And I think we learn, too, that it is very wrong to waste our time. You know the parable of "the talents," we often read it in the school. We have all some talent committed to our care, and we must one day give an account of it. Now, I consider, that, if we have time and opportunities of improvement committed to our charge, it is a very great sin to lose our time and our opportunities, for this is, in truth, wasting the talent which is committed to our trust.

J. Good bye Mary, I have had quite enough for the present.

(To be continued.)

All the pleasures of the whole world, and in all its duration, cannot make recompense for one hour's torment in hell.—*Bishop Taylor.*

To be little in our own eyes, is to be great in God's.—*The same.*

Few things can cross him, who is disposed to take every thing well.—*Dr. Barrow.*

NATURAL HISTORY.



THE WOLF.

THESE creatures were formerly very common in England, and were so fierce and destructive, that the former kings of England gave great rewards to those who would produce a large number of wolves' heads; and thus, in time, the whole race was destroyed. They are to be found in most of the temperate and cold parts of the world.

Sometimes whole droves of wolves will attack a sheepfold; they dig away the earth under the door, and enter with dreadful violence, not contented whilst they have left any thing alive.

The wolf, however, seems to be naturally a coward, and would rather attack sheep and rein-deer, and such gentle creatures, than more fierce and powerful animals. When, however, he is hungry he is so furious that nothing seems capable of checking him. Like most cowards, too, he is cunning; and like most thieves he is always suspecting that some plot is laid for him. If he find a rein-deer tied to a post to be milked, he fancies that it is put there to entrap him; but if the deer be set at liberty, he will pursue and devour it. The wolf has great strength, especially in the muscles of his neck and jaws: he can carry a sheep in his mouth, and without difficulty can run off with it. His sense of smelling is particularly quick, and by this he pursues his prey with great perseverance.

Notwithstanding the savage disposition of these creatures, they can easily be tamed, if taken when young. It is said, however, that their natural fierceness begins to appear when they are about two years old. M. Buffon brought up several wolves; he states that during the first year they were

very gentle and even caressing, and that, if well fed, they would neither disturb the poultry nor any other animals ; but that, after eighteen months, or two years, it was necessary to chain them, in order to prevent them from running off, and doing mischief. One wolf, till it was eighteen or nineteen months old, he brought up in a courtyard along with fowls, none of which it ever attacked ; but it at length shewed its savage nature, and killed them all in one night. And this was mere wanton cruelty, for it did not eat one of them.

Whilst we may learn good lessons of instruction from some animals, and shall do well to imitate their example, the wolf, on the contrary, shews us a character that we should particularly endeavour to avoid. He is cunning, cowardly, thievish, and cruel.

EXTRACT FROM BISHOP BEVERIDGE,

IF the principles of the Christian religion were well rooted in the hearts of all mankind, what excellent fruit it

would produce ! The earth would put on another face, bearing some resemblance of heaven itself. All sorts of wickedness and vice would be every where discouraged and suppressed. Then piety, and justice, and charity, would revive and flourish again all the world over. As all sorts of people would regularly worship God in His own house, so, wheresoever they are, they would do all they could to serve and honour Him ; whether they eat or drink, or whatever they do, they would do all to His glory. And, as for their fellow-servants, they would all love as brethren, and every one seek another's good, as well as their own. " Whatever they would that men should do to them, they would do the same to all other men." In short, all would then " deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world ;" and so walk hand in hand together in the narrow way that leads to everlasting life. This would be the happy state of all mankind, if they were but well grounded in that religion which the eternal Son of God hath planted in the world.

EXTRACT FROM ARCHDEACON PALEY.

THE gratitude of children will shew itself in compliances with the will of their parents, however contrary to the child's own taste and judgment, provided it be neither criminal, nor totally inconsistent with its happiness, in a constant endeavour to promote their enjoyments, prevent their wishes, and soften their anxieties in small matters as well as great, in assisting them in their business, in contributing to their support, ease, or better accommodation when their circumstances require it; in affording them our company in preference to more amusing engagements; in waiting upon their sickness or decrepitude; in bearing with the infirmities of their health or temper, with the peevishness and complaints and habits which often attend upon advanced years. For where must old age find indulgence if it do not meet with it in the piety and partiality of children?

CHRIST AN EXAMPLE TO CHILDREN TO OBEY THEIR PARENTS.

THE Bible gives us an account of the manner of our blessed Saviour's birth, and shews us that though, in his divine nature, he had lived from all eternity in heaven, yet that, in his human nature, he came as man upon the earth, and, as to outward appearance, was born upon earth, like other mortal creatures. The account then of our Lord's birth should teach us all to admire this great act of mercy which brought Him from all the glories, and greatness, and happiness of heaven, to suffer all the miseries and torments to which he was exposed in this world ; and this should indeed make us anxiously desirous to forsake those sins which were the cause of all the sufferings of our Lord, and should teach us to grow in all those graces and virtues of which our blessed Lord has set us so bright an example.

Our Lord did not begin his public teaching till he was about thirty years of age, and as it was his public life

that the inspired writers of Scripture intended to acquaint us with, very little is said of the early part of our Saviour's life. The inspired writer does not, however, leave out so important a part of the character of our Lord, in his childhood, as his obedience to those who stood in the character of parents to Him upon earth. "He went down with them, and came to Nazareth, and was subject unto them *."

"What a pattern has our Saviour thus set to all children, of humility, and submission, and reverence to their parents! How strongly does this shew us that children ought to obey their parents! How powerfully does it point out the dreadful crime of stubbornness and disobedience, when he who was God, as well as man, thought that it became him to submit to parental government, and in all his behaviour was full of respect to them whose son he was in one capacity, whilst, in another he was their Father, their Lord, their King, their Creator! How sa-

cred must be the obligation of duty towards a natural parent, when our Lord has shewn that even the name and character alone is 'deserving of such respect! for such our Lord has proved it, by that obedience paid, not to her only of whose substance he was made flesh, but likewise to him, who was no otherwise his father, than in appearance, and the common acceptance of man. And most wisely did the inspired Author write down this passage in the history of our meek Redeemer's life, as a singular grace, and ornament to it; an early but a marvellous instance of his greatness, and such a motive to profound reverence, and humble duty to parents, as no length of arguments can supply."—*Family Bible.*



THE HOUR-GLASS.

L.

As by my mother's side I stand,
 Whose hairs, from time, are few and grey,
 I watch the hour-glass shed its sand,
 To mark how wears the night away.

II.

Her sight, by age, is now decay'd :
 The spectacles to aid her eyes
 Upon a Bible-leaf are laid,
 That open in the window lies.

III.

Tho' age must many ills endure,
 As time for ever runs away,
 This shews her Christian comforts sure,
 And leads to heaven's eternal day.

THE PRIMROSE.

I.

'Tis the first primrose ! see how meek
 Yet beautiful it looks,
 As just a lesson it may speak
 As that which is in books.

II.

While gardens shew their flow'ring pride,
 Tall lily's stately ranks,
 It loves its modest head to hide
 Beneath the bramble banks.

III.

And so the holy cottage maid,
 May bloom unseen and die,
 But she, whose transient flow'rets fade,
 Shall live with Christ on high.

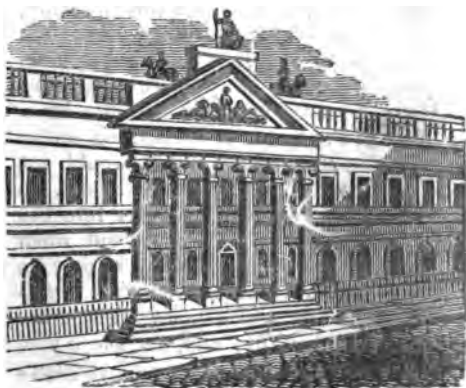
THE
National School Magazine.

NO. 20.]

FEBRUARY 1st, 1825.

[VOL. II.

EAST INDIA HOUSE.



THIS building is on the south side of Leadenhall Street, in the city of London. It is a large and beautiful edifice, fronted with stone, and adorned with

handsome stone figures. The warehouses belonging to the East India Company are here very extensive, and the sale-room is so large as to be a curiosity well worth going to see. The East India Company carry on a trade to and from India, to an immense amount, and their extensive concerns therefore, require a building in proportion to them. Through this company, we get all our tea, and many other such articles as the East Indies produce. The Directors of this company are twenty-four in number; and the business of the house is carried on under their management. But it would not be of much use, or entertainment, to our young readers, to enter into the particulars of this company: but, when any of them walk that way, it may be agreeable to them to admire the building, a thing which young people are generally fond of; and, for those who have not the opportunity of taking a walk into Leadenhall Street, we have endeavoured to make a little picture of the India House.

MARY WILLIAMSON AND JANE MARSON.

(Continued from page 23.)

WHENEVER Mary said a word that was likely to be of any use, Jane would always set off, and run away ; she never would listen to any thing that was in the least degree religious, or profitable. And, when she found that Mary would often try to say a word that might lead her to think of what was good, she began to be tired of Mary's company, and so kept out of her way as much as she could ; and Mary herself found that whenever she wished to speak about any thing good, Jane could not bear it, and she therefore had no pleasure in conversing with her, and so, by degrees, their acquaintance broke off ; and, if they ever had any more conversation together, I have not heard what it was. I have been told, too, that Jane's father and mother, and her other friends, said a great deal to her about diligence and industry, and tried all they could to persuade her to give attention to what she learn-

ed at school, and to take pains, and try to improve. But it was all of no use. This all past as much as ten or twelve years ago, and Mary and Jane are now both grown-up women, and are both married, and live in the same village, but they are not very near to each other, and there is no great acquaintance between them.

Mary married an excellent and steady young man, and, with her clean and careful habits, and his industry, they have every thing that is needful and comfortable about them. When her husband comes from his work, he finds his home looking so cheerful and pleasant, and his children so tidy, and his wife so good-tempered, and glad to see him, that his home is his delight ; and he has a little garden, with a few vegetables, and herbs, and flowers, so that every thing about them looks agreeable, and they find a great deal that is useful and profitable.

Jane married the first man that asked her, and never thought of considering or caring what his character was ; and I suppose there is hardly a more unhappy ple in the parish. Jane never

learned any careful or cleanly habits when she was a girl, and she does not know what diligence and industry mean, so that her house is dirty, and her children are ragged, and nothing ever seems to go right. The husband spends a great deal of his time and his money at the ale-house, and he says he does it because he has no comfort at home. It is partly his own fault, but it is very true that every thing is very uncomfortable; and Jane takes no pains to make them better. They are very poor, and are always complaining; and I do not see any chance of their condition becoming any better. And, as Jane got so little benefit from her school, when she was a girl, I am afraid she will not be able to judge of the advantage that good instruction might be of to her own children; and so they may, perhaps, grow up to be quite like their mother.

I never pass through the village, and see the difference between the appearance of Mary's cottage and Jane's, without thinking of the different ways in which they conducted themselves at school, and seeing that they are now

reaping the fruits of their different behaviour.

Time is, indeed, a talent committed to our trust ! How much of our happiness, even in this world, depends upon the manner in which we employ it ! How much more in the next ?



WHAT HAPPINESS INDUSTRY LEADS TO.

In a cottage upon the heath wild,
That always was cleanly, and nice,
Liv'd William, a good little child,
Who minded his parent's advice.

'Tis true, he lov'd marbles and kite,
And spin-top, and nine-pins, and ball,
But this I declare with delight,
His book he lov'd better than all.

In active and useful employ.
His youth gaily glided away,
While innocent pleasure and joy
Attended him every day.

Now see him to manhood arise,
Still cheerfulness follows his way;
For as he is prudent and wise,
He also is happy and gay.

His wife for gay riches ne'er sigh'd,
 Contented and happy was she ;
 While William would sit by her side,
 With a sweet smiling babe on his knee.

His garden well lined with store,
 His cot by the side of the green,
 Where woodbines crept over the door,
 And jessamines peep'd in between.

These fill'd him with honest delight,
 And rewarded him well for his toil ;
 He went to bed cheerful at night,
 And woke in the morn with a smile.

But when he grew aged and grey,
 And found that life shortly would cease,
 He cheerfully waited the day,
 And clos'd his old eye-lids in peace.

Then let me endeavour to mind,
 His example, as far as I can ;
 That I may be useful and kind,
 Like him when I grow up a man!
 " *Original Poems.*"

Religion makes poverty become rich.—*Bishop Taylor.*

He that does not repent *to-day*,
 puts it to the question whether he will
 repent *at all*.—*The same.*

The returns of prayer and the blessings
 of piety are certain.—*The same.*

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See page 17.)

1. WHO became king of England after John ?
2. What foreign king had then great power in England ?
3. Did Henry immediately take possession of the kingdom ?
4. After he was crowned, did he begin his reign well ?
5. What was his character ?
6. What great baron rebelled against him ?
7. Was this baron successful ?
8. Whom did he take prisoners ?
9. How did the young prince escape ?
10. How was the king delivered ?
11. How long did Henry III. reign ?
12. In what year did he die ?
13. Did any king of England reign longer than Henry the Third ?
14. Who ?

NATURAL HISTORY.



THE NAUTILUS.

THIS is a very curious shell-fish. The shell is so formed that it serves all the purposes of a boat to the animal that inhabits it. In calm weather, the Nautilus rises to the surface of the water, and spreads its arms out of its shell, and makes them answer the purpose of oars, the two hinder ones serving as rudders: it then lifts up a sort of double thin membrane, which Providence has given it, and this answers the purpose of sails. It can turn these

sails in whatever direction it pleases, and thus catch the advantage of the wind. In this way, the extraordinary creature is sent forward by the breeze, like a ship under sail. When it perceives any danger nigh, it immediately draws itself up in its shell, and sinks to the bottom. The manner in which it sinks or rises is truly beautiful and wonderful. The shell is very thin and light; and, in the sort of Nautilus which we are here describing, it is divided into several separate apartments, and it is therefore called the chamber Nautilus*. The animal lives in the largest of these, but he has a sort of hollow tube, which passes through a small hole in the walls, which separate these chambers. By means of this tube, he can fill all his chambers with water, and then he becomes heavy, and will sink. When he wishes to rise again, he can, by means of the tube, get rid of the water, and then he be-

* The paper Nautilus has a shell like paper, and has only one apartment; but it has the same power of drawing in, or ejecting water.

comes light, and rises to the top of the water. This is, indeed, a beautiful contrivance, and this little animal may indeed be called wonderful. And so, in truth, may every creature that the Almighty has made.

It is thought that the ancients learned the art of sailing from observing the Nautilus. Theirs was the paper Nautilus, such as is seen in the picture.

Learn of the little Nautilus to sail,
Spread the thin oar, and catch the driving
gale.



*Parting Address to the Children of a
Sunday School*.*

My dear Children,

ACCEPT this parting address from one who has ever watched over you with anxious care.

Remember that the day of judgment will come, when you will be called to account for all the wicked things you

* From the Cottager's Monthly Visitor

do, or wicked words you say. Endeavour to know your own hearts, and how deceitful they are; and pray fervently to God to make you holy. Put all your trust in Jesus Christ, who died to save sinners. Be dutiful to your parents, and kind to every one. God sees you at all times, by night as well as by day, and knows even your most secret thoughts. Search the Scriptures daily. Keep from bad companions, who will teach you to tell lies, to swear, to steal, to turn to ridicule that which is good, and in the end to bring you to everlasting ruin. Beware of pride in dress, and vanity. Seek, through God's grace, to follow the instruction of Christ, fully and faithfully.—Farewell.

ECONOMICAL HINTS.

IF a boy were, by doing little errands, or by any other honest employment, to earn but a penny a day, and take care of it, he would have 1*l.* 10*s.* 5*d.* at the end of the year; but a prudent boy, after he had got his first shilling, would carry it to the savings bank, and

so on, a shilling at a time, and then he would have the interest besides.

Sixpence a day is 9*l.* 2*s.* 6*d.* a year, without interest. With interest it is much more: but we must, some day, give our readers a table, shewing them the advantage of putting their money out to interest in a savings-bank.

One shilling a day, without interest, is 18*l.* 5*s.* a year. But I need not tell any of my young readers this, as they can, any of them, with their slate and pencil, make out such calculations as these. With interest, it is rather harder to make out; I must, therefore, some day help them.

VERSES ON CONTENTMENT.

LOVELY, lasting, peace of mind,
Sweet delight of human kind!
Heavenly born, and bred on high,
To crown the favourites of the sky.
With more happiness below,
Than victors * in a triumph know;
Whither, oh! whither art thou fled,
To lay thy meek contented head?
What happy region dost thou please,
To make the seat of calm and ease?

'Twas thus, as under shade I stood,
 I sung my wishes to the wood ;
 And, lost in thought, no more perceiv'd
 The branches whisper as they wav'd :
 It seem'd as if the quiet place,
 Confess'd the presence of the grace,
 When thus she spoke—" Go rule thy will,
 " Bid thy wild passions all be still,
 " *Know God*, and bring thy heart to know,
 " The joys which from *Religion* flow.
 " Then every grace shall prove its guest,
 " And I'll be there to crown the rest."

PARNELL.

My young readers are most of them
 too well taught to believe that a real
 female did give the above answer to
 the poet. We are not to suppose
 this, any more than that real birds and
 beasts spoke, in *Æsop's* fables. The
 poet wishing to teach us that true con-
 tentment is only to be found in the
 paths of religion, draws a picture of a
 lady, whose name was Contentment,
 who gives her answer to the poet who
 asks where true happiness and content
 are to be found. They are to be found
 in *Religion*. "*Know God*," and the
 "joys of religion," and you will have
 contentment and peace.

LORD ROCHESTER'S PRAYER.

JOHN Wilmot, Earl of Rochester, lived in the reign of king Charles the second; he was a very wicked and profligate man; but, in his last sickness, he experienced such dreadful misery from the consciousness of his past sins, that the account of his sufferings and his repentance *, is calculated to make every one who reads it see the danger and wretchedness of a life spent without the fear of God. Lord Rochester died before he had completed his thirty-fourth year. He had written a great deal that was loose and profane; but, through God's grace, he was brought to see his sin, and to seek after what was right, before he was carried off. He is said to have written the following prayer during his last illness.

To Thee, O God, at last, tho' late, I turn,
Not for my sickness, but my sins I mourn;

* Bishop Burnet's history of the life and death of the Earl of Rochester.

For all my crimes, thy mercy I implore,
And seek thy grace that I may sin no
more.

I beg thy goodness to prolong my breath,
And give me life, but to prepare for death.
Pardon, O pardon my transgressions past!
Lord, I repent, make my repentance last:
Let me again this mortal race begin,
Let me live on, but not live on to sin.

Which if thy heavenly wisdom think unfit,
"Thy will be done;" I willingly submit.

But then let mercy bear the sov'reign sway,
Or man can ne'er abide the dreadful day.

Oh! by the cross and passion of thy Son,
Whose sacred death the life of man has
won;

By that dear blood which our redemption
cost,

And by the coming of the Holy Ghost,
Deliver me, amidst the worst to come,
In th' hour of death, and in the day of doom.

SCRIPTURE.

See that ye walk circumspectly, not
as fools but as wise, redeeming the
time, because the days are evil. Where-
fore be ye not unwise, but understand-
ing what the will of the Lord is. And
be not drunk with wine, wherein is ex-
cess, but be filled with the Spirit.

Ephes. v. 15.

THE
National School Magazine.

NO. 21.] FEBRUARY 15th, 1825. [VOL. II.

SHORT HISTORY OF ENGLAND.

(No. XI.—*Continued from p. 20.*)

EDWARD I.



AFTER the death of Henry the Third,
his son Edward the First became king.

Young Edward had, been, for some years, during his father's life time, in the Holy Land, fighting against the infidels. In this war, we read that he was wounded by a treacherous assassin with a poisoned arrow, and that his affectionate wife, queen Eleanor, sucked the poison out of the wound, and thus saved his life. Edward was returning home from the Holy Land, when he heard of the king's death. After he got to England, he was crowned king, and all the people were greatly pleased at having this bold young man, and his excellent queen, to reign over them. Edward tried to make the nation flourishing and great; and, for this purpose, he granted the people many privileges, and he made war against the Welsh, with the intention of adding Wales to his dominions. But this was not easy, for the Welsh were a brave and hardy people, and too fond of their country to give it up to the king of England. They were encouraged too, by their bards or poets, who made songs on the greatness of their country, and sung them to their harps, and thus raised the courage of

the people to the boldest perseverance, in defence of their native land. Edward saw the great power of these bards, and he therefore very cruelly ordered his soldiers to endeavour to seize upon these old harpers, and gave a dreadfully cruel command that they should all be put to death.

Still the Welsh persevered, and refused to have Edward for their king. They said that nobody should be their king, but one who was born amongst them, and who could speak no foreign language. When the king heard this speech, he imposed upon them by a crafty and deceitful contrivance. He told them that he would give them a king who was born among themselves, and who could speak no foreign language whatever. He did this indeed according to the words of his promise, but not in the way that he knew the Welsh understood him, and therefore he was guilty of a falsehood. He shewed them his own little son*—a child who was just born in Carnarvon castle, in Wales; and who, we may be sure, could speak no language at all.

* See the picture.

Since this time, the two kingdoms of England and Wales have been united together; and this is indeed the best for both; but this will not make that right which must be wrong, I mean falsehood and deceit. From the time of this Edward, the eldest son of the king of England has always been called Prince of Wales.

The king was not contented with thus getting possession of Wales; he tried to get Scotland also. There was a dispute among the Scotch about who should be their king, and they left it to Edward to decide. The dispute was between Bruce and Baliol. Edward appointed Baliol to be called their king, but he took all the power into his own hands. This stirred up the spirit of a bold man named William Wallace, and he determined to try to deliver his country from the power of king Edward. This brought on a war, and Edward gained a great victory over Wallace at Falkirk. This did not, however, put down the courage of the Scots, and the war continued. At length Wallace was taken prisoner, and brought to England, and put to death by order of the king.

Still the Scotch resisted, and succeeded in driving the English out of Scotland; and Edward made another attack upon them; but he died before he could conquer them. When he was on his death-bed, at Carlisle in Cumberland, he bade his son never to be content till he had completely overcome the Scotch. The death of Edward was in the year 1307. He is said to have been tall and manly in his person; and his legs were so long that he got the nick-name of Longshanks.

(To be continued.)



LESSON FOR A CHILD.

No. VI.

A BRIEF VIEW OF SCRIPTURE HISTORY FOR CHILDREN.)

(Continued from p. 269, Vol. 1.)

God called a good man named Abraham and said to him, Go away out of thy own country, and from thy house, and come to a land which I will shew thee, and I will be to thee a Father.

thee, and make of thee a great nation ; and in thee shall all the families of the earth be blessed. So Abram believed God, and therefore he went, and did exactly as the Lord had told him. And Abram took his wife Sarah, and Lot, his brother's son, and all that he had, and God told them to go to the land of Canaan ; and to the land of Canaan they went. And Abram was very rich in cattle, and in silver, and in gold. And Lot, also, who went with Abram, had flocks, and cattle, and many servants. And there were quarrels between Abram's servants and Lot's servants, for there was not room enough for them to live together in the land. And Abram said to Lot, let there be no quarrels between me and thee, and between my servants and thy servants, for why should we quarrel ? If there is not room for us to live together, let us part. There is the whole land before us, and you may choose. If you take the left hand, then I will go to the right ; or if you take the right hand, then I will go to the left. So Lot chose the city of Sodom, and went to live there. It was a beautiful town,

but the men of Sodom were bad people, and sinned against the Lord exceedingly. And the town of Gomorrah was near it, and was quite as bad. So God was angry with the men of Sodom and the men of Gomorrah.

Questions to be asked after the child has read the Lesson.

Q. Who was the good man whom the Lord called?

A. Abram.

Q. What did God tell Abram to do?

A. To leave his own country, and his father's house, and to go to a land which he would show him.

Q. What did God promise him if he would do so?

A. That he would bless him, and make of him a great nation, and that one should descend from him who would be a blessing to all the families of the earth?

Q. Who was this?

A. Jesus Christ.

Q. Did Abram do as God commanded him?

A. Yes; he took his wife Sarah, and all that he had, and set out.

Q. Who else went with him ?

A. Lot.

Q. Who was Lot ?

A. His brother's son.

Q. What land did God tell them to go to ?

A. Canaan.

Q. Was Abram rich ?

A. Yes ; he was rich in cattle, and in silver, and in gold.

Q. Had Lot cattle too ?

A. Yes, a great deal, and many servants.

Q. Did their servants quarrel ?

A. Yes.

Q. What did Abram say to Lot ?

A. Let there be no quarrels between me and you, and between my servants and your servants.

Q. What else did he say ?

A. If you go to the left hand, then will I take the right, and if you take the right hand, I will go to the left.

Q. Why did Abram want to part ?

A. That they might not quarrel.

Q. Why did he say it would be a shame to quarrel ?

A. Because they were brethren.

Q. Were they really brethren ?

A. They were as brethren, being nearly related ; and besides, we should none of us quarrel, but should act like brethren to one another.

Q. Did not this show an excellent disposition in Abram ?

A. Yes.

Q. What place did Lot choose to live in ?

A. Sodom.

Q. Was it a good place to live in ?

A. No.

Q. Was it not a beautiful town ?

A. Yes.

Q. Then why was it a bad place to live in ?

A. Because the men of Sodom were sinners against the Lord.

Q. What place was near Sodom ?

A. Gomorrah.

Q. Was Gomorrah a wicked place ?

A. Yes, as bad as Sodom.

(To be continued.)

The credit that is got by a lie lasts only till the truth comes out.

NATURAL HISTORY.



THE RHINOCEROS.

THIS is an enormous creature, generally about twelve feet long. His skin is of a blackish colour. His nose is armed with a hard and solid horn; and, with this strong weapon, he is able to defend himself against the fiercest animal that dares to attack him. The body of the Rhinoceros, too, is defended by a skin so hard that scarcely any weapon can pierce it, excepting in the under parts. It is said, "that, even to shoot a full grown Rhinoceros, it is necessary to use iron bullets, as leaden

ones are sometimes flattened by striking against the skin." This animal is generally of a quiet and harmless disposition, yet, when he is attacked, he becomes extremely dangerous. The eyes of the Rhinoceros are small, and his sight dull; but his sense of hearing is particularly good: he can also run with great swiftness; and, from his vast strength and hard coat, he can rush through the woods in such a way that nothing seems able to stop him, the smaller trees bending like shrubs as he passes them. The Rhinoceros is a native of India and several parts of Africa.



A MORNING PRAYER FOR A CHILD.

ALMIGHTY God! who hast kept me from every danger the night past, and hast raised me up in health and safety, I humbly thank Thee for this Thy goodness to me.

I beg of Thee, O God, to keep me from harm this day; keep me especially from every thing that is naughty and wicked. May I, in all things, see

to do Thy holy will ; may I be full of thankfulness for all that our blessed Saviour has done for me ; may I be dutiful to my parents and teachers, loving to my brothers and sisters, and kind to all my fellow-creatures, and to every creature that Thou hast made. Grant that I may be, in every thing, just and honest ; and careful always to speak the exact truth. Bless my parents, my friends, and all mankind : bless me, I pray Thee, and make me a good child, now and for ever, through Jesus Christ our Saviour. Amen.

Our Father, which art in heaven, &c. &c.

EVENING PRAYER FOR A CHILD.

O GOD, who hast given me every blessing, and hast kept me in health and safety the day past, I humbly thank Thee for this and all Thy goodness to me. Forgive me, for Jesus Christ's sake, every thing that I have done wrong this day, and grant me Thy grace that I may do so no more. O Lord, my Heavenly Father, bless, I pray Thee, my father and mother, my bro-

thers and sisters, and all my friends ;
 keep them, and me, from every danger
 this night. Bless me, I pray Thee,
 and make me a good child, through
 Jesus Christ our Lord and Saviour.
 Amen.

Our Father, which art in heaven,
 &c. &c.

HYMN.

Of Praise to GOD for our Redemption.

I.

Blest be the wisdom and the pow'r,
 The justice and the grace
 'That join'd in counsel to restore
 And save our ruin'd race.

II.

Our father ate forbidden fruit,
 And from his glory fell ;
 And we, his children, thus were brought
 To death, and near to hell.

III.

Blest be the Lord that sent his Son
 To take our flesh and blood :
 He for our lives gave up his own,
 To make our peace with God.

IV.

He honour'd all his Father's laws,
Which we have disobey'd ;
He bore our sins upon the cross,
And our full ransom paid.

V.

Behold him rising from the grave :
Behold him rais'd on high :
He pleads his merit there, to save
Transgressors doom'd to die.

VI.

There on a glorious throne he reigns,
And by his pow'r divine
Redeems us from the slavish chains
Of Satan and of sin.

VII.

Thence shall the Lord to judgment come,
And with a sov'reign voice
Shall call, and break up every tomb,
While waking saints rejoice.

VIII.

O may I then with joy appear
Before the Judge's face,
And with the bless'd assembly there,
Sing his redeeming grace.

(To be continued.)

TEXTS OF SCRIPTURE, WITH NOTES.

Isaiah liv. 13. "Great shall be the
ce of thy children."

We know that the Governor of the world will make all things work together for the good of them that love him ; will direct us in all our doubts ; comfort us in all our tribulations ; supply all our wants ; and in a little time will finish all our labours, and receive us to everlasting rest.—*Dr. Woodward.*

Isaiah lv. 1. “ Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, without money and without price.”

Here we read of the free offers of grace by the Gospel. Our Saviour himself says (John vii. 37.) “ If any man thirst, let him come unto me and drink.” It is one of the sure mercies of Christ, that the fountain of his salvation, the means of his grace, are open to all ranks of people. Poor as well as rich can attend the public ordinances of the Church ; servants, as well as masters, can go once at least in seven days to attend upon them ; and he who is so poor, that he cannot purchase books, or so illiterate that he cannot read them, if he has but ears to hear, and a heart to learn, may be

fully acquainted here with the whole will of God, and obtain grace to deny all ungodliness and worldly lust, and to live soberly, righteously, and godlily, in this present world *."— In these days, however, from the great pains that are taken to promote Christian knowledge by the circulation of the Scriptures, the poorest person need scarcely now be without a Bible; and as almost all children have the opportunity of going to a National School, or of receiving a Christian education in some way, there will probably very soon be but few persons in this country who are not able to read and profit by their Bible, when they have obtained one.

Be strictly honest. Be modest in your behaviour. Pay respect to your superiors.—You read the Scriptures, and you therefore know that these are Christian duties.

TO CORRESPONDENTS.—Short school anecdotes from our Correspondents will be acceptable,

THE
National School Magazine.

NO. 22.]

MARCH 1st, 1825.

[VOL. II.

NATURAL HISTORY.



THE LANTERN FLY.

THIS is a very curious kind of fly. Its head looks like a large hollow lantern. This shines so brightly that travellers are said to pursue their journeys by the light of this fly. For this pur-

pose, they catch one of them, and tie it to a stick, and carry it before them as if it were a torch. This fly is to be found in many parts of South America. A lady*, who was travelling in the country where these flies abound, gives an account of her surprise at seeing these insects, before she was acquainted with the shining nature of them.

“The Indians,” she says, “once brought me a number of these lantern flies, which I shut up in a large wooden box. In the night they made such a noise, that I awoke in a fright, not being able to guess from whence the noise came. As soon as I found that it came from the box, I opened it, but was still more alarmed when I saw a flame of fire come from it; and as many animals as came out, so many different flames appeared. When I found that it was the insects that caused the light, I recovered from my fright, and again collected them, much admiring their splendid appearance. The light of one of these insects is so

“a person may see to read
er by it.” The light given
proceeds entirely from the
or lantern; no other part
mous. The lantern fly is
three or four inches in

different insect from what is
fire-fly; this latter insect is
in most of the warmer parts
a, and about the woods in
Indies. These flies shine in
their light proceeds chiefly
parts; namely, from two
and the eyes, and one under
g. But they can stop this
never they please. A person
great ease, read the smallest
the light of one of these in-
ding it between the fingers,
ing it along the lines, with the
just above the letters; but
ten of them be put into a
will give light enough for a
write by. It is said that the
vel in the night with these
to their feet and hands, and
pin, weave, paint, and

by them. The following is a part of a letter from a gentleman who himself saw what he describes.

“The birds which build the hanging nests are here numerous. At night each of their little habitations is lighted up as if to see company. The sagacious little bird fastens a bit of clay to the top of the nest, and then picks up a fire-fly, and sticks it on the clay to illuminate the dwelling, which consists of two rooms. Sometimes there are three or four fire-flies, and their blaze of light in the little cell, dazzles the eyes of the bats, which often kill the young of these birds.”



HANGING NESTS.

IN hot climates where monkeys and other mischievous creatures abound, here are some birds who have the sagacity to build their nests in such a situation as to prevent these their enemies from reaching them. There is a called the pensile warbler, which builds its nest at the very end of a

slender branch, generally hanging over a river or some steep precipice. The nest is a sort of warm bed, rolled into a ball, so thick and compact as to keep out the rain. The opening is neither at the top nor the side of the nest, but at the bottom, but still the eggs do not fall out, for the nest is divided into two parts by a kind of partition. The bird then creeps up the first room, and then gets over the wall down into the second, where she lays her eggs, and nurses her young. This is a most beautiful contrivance, and seems to be the only one that would afford secure shelter in such a situation. The commonest observer must see a degree of intelligence in this bird that is truly astonishing. Such things show the hand of that all-wise and all-gracious Being, without whom "not a sparrow falleth to the ground;" and "who feedeth the young ravens when they call upon him." Well might our blessed Saviour call us to admire the works of God, and to put our trust in him, by bidding us to "behold the fowls of the air."

NEST OF THE TAILOR BIRD.



THE tailor bird makes a nest in a manner truly curious. Its outside is made of two leaves, the one is generally dead, which the bird fixes at the end of some branch to the side of a living one, by sewing both together, with little filaments or threads. Thus it makes a sort of pouch or purse to receive the nest. In doing this, the bill of the bird serves as a needle. Sometimes, instead of a dead leaf and a living one, two living ones are sewed together. Nobody would believe that this was the work of a bird. Indeed it is impossible for any one to look at what are called the works of nature,

without seeing that they are in truth the works of a great and gracious Providence. We see this more particularly in what appears to us somewhat curious, but the same may be seen in creatures the most common, though we overlook them, because they are every day before us, and attract therefore but little attention.

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See page 49.)

1. Who was king of England after Henry III.

2. Where had Edward been during the life-time of his father?

3. What distressing event happened to Edward whilst he was engaged in the holy wars?

4. Who was the means of curing him?

5. In what manner?

6. Were Edward and his Queen well received in England?

7. What country did the king en-

deavour to add to the crown of England?

8. Did the Welsh resist him boldly, or not?

9. Who urged them on?

10. What cruel act did Edward perform?

11. Did the Welsh submit to Edward, after this cruel act?

12. What sort of person did they say they would have for their king?

13. What stratagem did Edward make use of to get the kingdom into his power?

14. What is the eldest son of the king of England called?

15. What country did Edward next try to get into his power?

16. How did he contrive this?

17. Did any one excite the Scotch to oppose the power of Edward?

18. Who won the battle of Falkirk?

19. What became of Wallace?

20. Where did king Edward die?

21. In what year?

22. What dying request did he leave with his son?

23. What was the figure of Edward?

24. By what nick-name was he called?

QUESTIONS FROM WATTS' HYMN.

(See page 61.)

Q. What do you praise God for, in this hymn ?

A. Our Redemption.

Q. What do you mean by Redemption ?

A. The purchase of God's favour by the death of Christ.

Q. What was it that joined in council to restore and save our ruined race ?

A. The wisdom, and the power, and the justice, and the grace of God.

Q. How came our race to be a ruined one ?

A. By the disobedience of our first father, Adam.

Q. How did he disobey God ?

A. By eating of the forbidden fruit.

Q. And from what state did he then fall ?

A. His state of glory.

Q. Prove, from Scripture, that Adam ate of the fruit of which God had commanded him not to eat.

A. Gen. iii. 6. " And when the woman saw that the tree was good for

food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat."

Q. What were we, who are all the children of Adam, and partake therefore of his sinful nature, brought to, by his transgression?

A. Death.

Q. And what were we brought near to?

A. Hell.

Q. What kind of death did we become subject to?

A. Death temporal and eternal.

Q. What do you mean by temporal death?

A. The death of the body.

Q. What do you mean by eternal death?

A. The death of the soul.

Q. And when we were all brought into this sad state, by the son of Adam, what did God then do for us?

A. "He sent his Son, to take our flesh and blood."

Q. Prove this from Scripture.

A. John iii. 16. "God so loved the

world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Q. What did the Son of God give up his life for?

A. To save our lives, and to make our peace with God.

Q. Who honoured all his Father's laws?

A. Jesus Christ.

Q. Have we kept or broken the commandments of God?

A. Broken them.

Q. When we hear these commandments read by the minister at church, what is the prayer which we offer up, at the end of each of them?

A. "Lord have mercy upon us, and incline our hearts to keep this law."

Q. Why do we thus call upon God for mercy?

A. Because we have broken his laws.

Q. And why do we pray that he would *incline* our hearts to keep them?

A. Because our hearts are, by nature, sinful, and therefore inclined to break the commandments of God.

Q. What did Jesus Christ bear upon the cross ?

A. Our sins.

Q. And what did he pay then ?

A. Our ransom.

Q. What do you mean by our ransom ?

A. The price which our Redeemer paid for the pardon of our sins.

Q. What was that price ?

A. His precious blood.

Q. What part of this hymn speaks of the resurrection of Christ ?

“ Behold him rising from the grave.”

Q. Prove from Scripture that Christ rose from the grave.

A. 1 Cor. xv. part of 4th verse. “ He rose again the third day, according to the Scriptures.”

Q. What part of the hymn speaks of Christ's ascension ?

“ Behold him rais'd on high.”

Q. Prove, from Scripture, that Christ ascended into heaven.

A. Acts i. 9. “ While they beheld, he was taken up, and a cloud received him out of their sight.”

Q. What part of the hymn speaks of Christ's intercession?

**"He pleads his merits there to save
Transgressors doom'd to die."**

Q. What do you mean by transgressors?

A. Sinners.

Q. Who are sinners?

A. All men.

Q. Prove, from Scripture, that Christ pleads for us in heaven.

A. 1 John ii. part of 1st and 2nd verses. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Q. Where does Christ reign?

A. In heaven.

Q. And what does his divine power redeem us from?

**"The slavish chain
Of Satan and of sin."**

Q. What do we confess, in one of the prayers of our Church service, with respect to these chains?

A. That "we are tied and bound with the chain of our sins."

Q. Will the Lord ever come again from heaven ?

A. Yes.

Q. Prove this from Scripture.

A. 1 Thess. iv. 16. " The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first."

Q. What will Christ come to do ?

A. To judge all people.

Q. Prove this from Scripture.

A. Rom. xiv. part of verse 10. " We shall all stand before the judgment seat of Christ."

Q. Who will rejoice in that day ?

A. Saints.

Q. What does our Lord tell us, in Matt. xxv. 34, that he will say to the righteous at the day of Judgment ?

A. " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Q. Then what is the prayer which you offer up at the end of this hymn ?

" O may I then with joy appear

Before the Judge's face ;

And with the bless'd assembly there

Sing his redeeming grace !"

SCRIPTURE, WITH NOTES.

Isaiah lv. 6. "Seek ye the Lord while he may be found, call upon him while he is near."

Here Christ invites us to a sincere repentance, and to accept of mercy while it is to be obtained. "Now is the accepted time, now is the day of salvation." Grace is freely offered to all; all are called upon to come. This is an act of infinite goodness; yet the words "while he may be found," and "while he is near," carry with them no small terror, as plainly intimating to us that there is a time when he shall not be found; a day when he shall not be near: "when the wicked shall call upon him, but he will not answer; when they shall seek him early, but they shall not find him," *Wogan*.

Those who throw away their religious opportunities, and refuse to accept the mercies offered to them, grow so hardened in sin and indifference, that they are every day farther from the way of salvation, and thus do not seek aright the mercy of God. The day will still probably come, when they shall tremble at the thoughts of

judgment to come. But when they "seek," from fear only, without any real regard for religion, any love for God, any desire to be faithful and obedient followers of Christ,—~~thus~~ "calling upon God" he will not answer,—*thus* "seeking him" they shall not find him.

Hast thou a real love of God? thou art delivered from the real love of sin. They cannot stand together. Sin, like the idol of the Philistines, will fall upon the ground before the ark of God*.

He who, by example, is the cause of sin in others, will resemble Samson, who perished in the ruins which he had prepared for those around him.

Christ tells us that there is but one thing necessary; nature tells us that every thing is necessary but that.—*Bp. Hall.*

Who can doubt that God possesses the means of providing for his creatures, when he sees the very ravens forget their own hunger, and bring food to Elijah, 1 Kings x. 7. Let not our faith be wanting in God; his care will never be wanting to us.

THE
National School Magazine.

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MARCH 15th, 1885.

[VOL. II.]

SHORT HISTORY OF ENGLAND.

No. XII.—*Continued from p. 53.*)

EDWARD II.



EDWARD the Second came to the throne at the age of twenty-three, in the year **1307**. He was called Edward

Carnarvon, because he was born at Carnarvon, in Wales. He was a fine looking young man, and very kind and gentle in his disposition, but he was unable to manage the affairs of a kingdom. His father, as we have said, had told him with his dying breath, never to be at peace with the Scotch till he had completely conquered them; and Edward did, indeed, go on with the war, but he carried it on in so weak and careless a manner, that he was soon beaten; and thus he lost all the power in Scotland which his father had gained. It was in the great battle of Bannockburn, that he was so completely beaten by Robert Bruce.

Besides his losses in the Scotch war, he suffered greatly from his rebellious subjects at home. He governed the nation indeed so badly, that the greater part of the nobility and principal gentlemen of the country raised a great army to oppose him. They took him prisoner; and, when he was in their power, they treated him with every kind of cruelty. They sent him to the tower of London*, and on his way thither, the

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* See the picture.

people showed him no compassion, but used every kind of insult to him. After keeping him for some time in the tower, they sent him from one prison to another; and at last they shut him up in Berkley castle; and three noble-men were fixed upon to guard him by turns. These were lords Berkley, Montravers, and Gournay. They were to watch over him a month at a time. Lord Berkley was kind and gentle towards him, but the other two treated him in a very cruel and savage manner. They tried to wear him out by their ill treatment. It is said that they sometimes would take him out into the fields, and force him to be shaved with dirty water out of a ditch. These two cruel men were not content with this and other barbarities, but they determined to be the death of him, and they did indeed at last murder this poor king in Berkley castle, in a manner truly savage and dreadful. His loud groans and shrieks sounded all through the castle, and thus the murder was found out. Gournay was himself beheaded some time afterwards; and Montravers was tormented in a dreadful manner by

his own conscience for this horrid murder.

(To be continued.)

LESSON FOR A CHILD.

No. VII.

(FROM A BRIEF VIEW OF SCRIPTURE HISTORY FOR CHILDREN.)

(Continued from page 57.)

WHEN Lot was gone, Abram still continued in the land of Canaan. And the Lord said unto him, "Lift up thine eyes, and look at all the country round about thee; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Abram had no children at that time; but the Lord God told him that he should have sons, and that from one of them should come a great nation. And he said, "Thy wife Sarah shall bear thee a son, and thou shalt call his name Isaac, and his seed shall be like the dust of the earth, or like the stars of heaven for number; so that if a man can count the stars, or number the dust of the earth, so shall thy seed also be numbered." And the

Lord said to Abram, "Thy name shall no more be called Abram, but it shall be called Abraham," which means a father of many nations. And God told Abraham that he had seen the wickedness of Sodom and Gomorrah, and that he would punish them, and destroy them, because their sin was very grievous. The faith of Abraham was well-pleasing to God, and is related for an example to us all, that we seek to imitate it. And the accounts of the wicked men which we read of are given to warn us that we, seeing the punishment which follows sin, may seek to avoid it; that by God's help we may be enabled to walk in his ways, in faith, and love, and holy obedience.

Questions to be asked, after the child has read the Lesson.

Q. Where did Abram stay when Lot left him?

A. In the land of Canaan.

Q. What did the Lord tell him?

A. That he would give all that country to him, and to his seed (or family) after him?

Q. Had Abram any son then ?

A. No.

Q. What did God promise him ?

A. That he should have a son.

Q. What else ?

A. That a great nation should come from him ?

Q. What did God change Abram's name to ?

A. Abraham.

Q. What does that mean ?

A. The father of many nations.

Q. What did God tell Abram about Sodom and Gomorrah ?

A. That he would punish them for their wickedness.

(To be continued.)

No one who prays regularly and earnestly, will perish in a course of sinning.

Praying will either make a man leave off sinning, or sin will make him leave off praying.

A man who prays much in private, is generally glad also to join with his fellow Christians in worshipping God in public.

NATURAL HISTORY.



THE TWO DOGS.

gentleman of Whitmore, in Staffordshire, used to go twice a year to London; and, being fond of exercise, generally went on horseback, accompanied, the greater part of the way, by a faithful little pointer dog, which, lest he might lose in London, he always left to the care of Mrs. Langford, his landlady, at St. Martin's; and, on his return, he was surprised to find his little companion well in care off. The gentleman called one time, as usual, for his dog. Mrs. Langford appeared before him

with a woeful countenance, and said, "Alas! Sir, your terrier is lost. Our great house dog, and he, had a quarrel, and the poor terrier was so bitten, before we could part them, that I thought he could never have got the better of it. But he crawled out of the yard, and nobody saw him for almost a week. He then returned, and brought with him a dog bigger by far than ours; and they both together fell on our great dog, and bit him so unmercifully, that he has scarcely since been able to go about the yard, or to eat his meat. Your dog and his companion then went away, and have never since been seen at St. Alban's."

The gentleman endeavoured to bear his loss as well as he could. On his arrival, however, at Whitmore, he found his terrier; and on enquiring into the circumstances, was informed that the animal had been at Whitmore, and had coaxed away the great dog, who, it seems, had in consequence followed him to St. Alban's, and completely avenged his injury. There is said to be now living in St. Alban's one of the inn servants, who has a perfect recollection of this curious fact.

THE MOLE.

THE common mole is destined by its Creator to seek a subsistence under the surface of the ground ; its fore legs are, therefore, made very short and strong and broad, and are situated outwards, and are furnished with large claws, by means of which it is enabled to work away the earth from before it, with the greatest ease. Its hind feet, which are much smaller than the others, are calculated for throwing back the mould during its passage under ground. The snout also is long and powerful, and there is no appearance of a neck. The eyes of the mole are exceedingly small ; so that some persons have doubted whether they were intended for perfect sight, or only to afford the animal sufficient light to warn it of danger. These eyes have, however, been proved to contain every property that is requisite for distinct sight ; but they are small, and deeply seated in the head, to prevent the dirt from hurting them. The faculty of hearing is said to be possessed by the mole in an

eminent degree; and if, at any time, the animal comes out of the ground, it is, by this means, enabled to disappear on the approach of danger. How admirably is all this, and much more, contrived for the situation in which the animal lives!

BINGLEY.

THOMAS SHEPHERD.

BEFORE Thomas Shepherd went to the National School, there was not a ruder boy in the village. He seemed to have nothing to do, and was always idling and wandering about the streets. He was very ignorant; but that was perhaps not his own fault, for his parents were not able to teach him to read, and they did not like to be at the expence of sending him to school. He never went to church on Sundays; but if there was a wedding, or a funeral, or any thing going on in the week days, Tom Shepherd was always there; not for the sake of the good that he might have learned, but only to make a noise and disturbance; and if there

was any thing going forward, such as a fight, or a bull-baiting, or any thing that brought the worst people in the country together, Tom was sure to be amongst them. In such scenes, there is always something bad to be learned, and Tom seemed to be learning it all very fast; and he then began to be a great trouble to his parents, who were, indeed, greatly in fault themselves, for they had never attempted to warn him of what was bad, or to lead him to what was good. But the mischiefs and the scrapes that he got into, brought them into a great deal of trouble; and they then began to wish they could do something to ease themselves of the plague which this boy brought upon them. Just at this time, the Clergyman of the parish, and the rest of the respectable inhabitants, consulted together, and they thought, that, if a National School were to be built, it would be an excellent thing for the parish, and would be the means of bringing up many a poor child in the knowledge of those great truths on which the present and eternal happiness of us all depends.

It is a great expense to build a school room ; but the inhabitants of the parish subscribed their money, and they got assisted by the good people in London, who have made a society, and who give their money for the purpose of building schools, that poor children may be taught what is right, and what will make them happy in this world, and lead them to seek for the happiness of the next.

As soon as the village school was built, and Tom's father and mother saw that they could send their boy to school for little or nothing, they let him go directly ; and then, instead of wandering about the streets, and doing nothing, Tom mixed with all the industrious boys of the village, and was set to regular work in the school ; and he soon found that there was nothing but what he could manage very well, and he seemed to take a great delight in learning to read and to spell, and to write. Tom was not a dull boy, and he got on very fast. His master was much pleased to see the progress he made, and took a great pleasure in teaching him, because he said the boy

seemed desirous of learning. Tom was not an ill tempered boy, and he was thankful to the master for what he taught him; and thus he found great pleasure, as well as profit, in going to school. Tom's behaviour and appearance were so changed since he began to go to school, that many of the people of the village hardly knew him. But we may perhaps hear more of him some other day.

(To be continued.)



HYMN.

Praise for Mercies Spiritual and Temporal.

I.

WHENE'ER I take my walks abroad
How many poor I see;
What shall I render to my God
For all his gifts to me?

II.

Not more than others I deserve,
Yet God has given me more;
For I have food, while others starve,
Or beg from door to door.

III.

How many children in the street
 Half naked I behold;
 While I am cloth'd from head to feet,
 And cover'd from the cold!

IV.

While some poor wretches scarce can tell,
 Where they may lay their head,
 I have a home wherein to dwell,
 And rest upon my bed.

V.

While others early learn to swear,
 And curse, and lie, and steal,
 Lord, I am taught thy name to fear,
 And do thy holy will.

VI.

Are these thy favours, day by day,
 To me above the rest?
 Then let me love thee more than they,
 And try to serve thee best.

Q. What do you praise God for in this hymn?

A. Mercies spiritual and temporal.

Q. What do you mean by temporal mercies?

A. Those which relate to the body, which will last only for a time.

Q. What do you mean by spiritual mercies?

A. Those which relate to the soul, which is eternal.

Q. When you walk abroad, what do you often see?

A. Many poor people.

Q. What ought you to render to God for his mercies to you?

A. Thanks.

Q. Do you deserve more than others?

A. No.

Q. Has God given you more?

A. Yes.

Q. What has he given you?

A. Food and raiment.

Q. Ought you not to be content with these?

A. Yes.

Q. Prove this from Scripture?

A. "1 Tim. vi. 8. "Having food and raiment, let us be therewith content."

Q. What has God given you, besides food and raiment?

**A. A home wherein to dwell,
And rest upon my bed."**

Q. Are these mercies, which you have been speaking of, temporal or spiritual?

A. Temporal.

Q. What spiritual mercies have you enjoyed ?

A. I have been taught to fear God's holy name, and do his holy will.

Q. And what have too many other poor children been taught ?

A. To swear, and lie, and steal.

Q. Then if God have shewn such great mercy unto you, what ought you to do ?

A. " Love him more than they,
And try to serve him best."

Q. Will God require more of you than of those who have not been instructed as you have been ?

A. Yes.

Q. Where do you learn this ?

A. Luke xii. part of verse 48. " Unto whomsoever much is given, of him shall be much required."

We must obey man for God's sake, but we must never disobey God for man's sake.—*Bishop Taylor.*

Intermixed joy is dangerous.—*The same.*

Go to bed early, and in good humour, and rise with the lark.

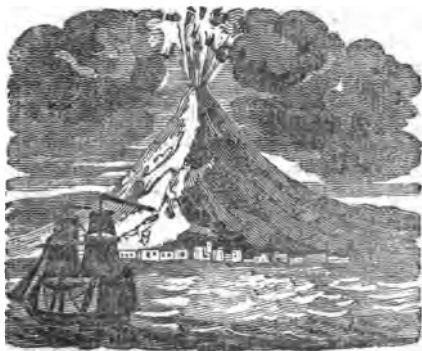
THE
National School Magazine.

NO. 30.]

JULY 1st, 1825.

[VOL. III.

MOUNT ETNA.



THE ancients considered this mountain as the highest in the world; and it is, indeed, of an enormous height, although there are some that are still higher,

particularly among those called the Andes, in South America. Mount Etna is in the island of Sicily, and its elevation above the level of the sea is said to be 10,968 feet, which is more than two miles. It may be seen from Valletta, the capital of Malta, on a clear day, and this is a distance of 150 miles. Etna is what is called a volcano, or burning mountain, it throws out fire, and smoke, and hot ashes; and a sort of liquid fire runs down its sides, which is called lava; and, when this is cold, it becomes hard like a stone, and takes a polish, and has the appearance of a beautiful sort of marble. There is a burning mountain likewise in Italy, called Vesuvius, and there are, indeed, several in different parts of the world, but these are the most celebrated. Etna is said to be nearly thirty miles from the beginning of the ascent to the top of the mountain. For about the first twelve miles there are pastures and fruit-trees in great perfection, and there are also towns and villages. The climate is particularly hot in this part. A little higher it is cooler, and it abounds in

timber trees of different kinds, some of which are of an enormous size. The upper part of the mountain is constantly covered with snow.

Mount Etna was celebrated as a volcano by the most ancient writers ; we have accounts of an eruption 1693 years before the birth of Christ. We must not suppose that burning mountains are constantly vomiting forth these torrents of flames, and masses of stone, and ashes ; but these terrible eruptions are frequently taking place, and are often the cause of dreadful destruction. Whole towns have been completely buried by the ashes from these mountains, or covered with the lava. In the year 1669, the torrent of burning lava from Mount Etna inundated a space of fourteen miles in length, and four in breadth, and buried, beneath it, part of the town of Catania, which is at the foot of the mountain. For several months before the lava broke out, the mountain was observed to send forth much smoke and flame.

Mount Vesuvius, though a very large mountain, is not to be compared to Etna.

We may perhaps say more about these mountains some other day.

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See page 177.)

IN what year did Henry the Fourth come to the throne?

Had Henry any right to the throne?

How, then, did he get it?

Was he happy?

Why not?

Did any of his subjects rebel against him?

Who principally?

Was there a battle?

Where?

Who conquered?

Had the king a son?

Was he a dutiful son?

How did he behave at the battle of Shrewsbury?

Whom did he kill with his own hand?

What sort of company did prince Henry keep?

Did he ever give up his bad practices?

Can you relate the story of the crown?

In what year did the king die?

OAK APPLES.

ON the 29th of May, it is common in many counties of England for branches of oak trees to be placed at the doors; and some people wear pieces of oak in their hats. This is to commemorate what is called the Restoration, when king Charles the Second returned from abroad, and was restored to the throne of England, after the nation had been without a king for more than ten years. During the greater part of that time, Oliver Cromwell governed the nation, king Charles the First having been put to death. The reason why oak branches are used on this day, as most of my young readers know, is, that king Charles the Second, when he was pursued by his enemies, was enabled to escape from them, by hiding himself in an oak tree.

all sides, that one may almost touch it, as soon as see it. This chapel may pass for the emblem of a person of great worth living in a private way. How is he pleased with his obscurity, whilst others of less desert make greater show! He is more pleased to have worth, than to have others take notice of it."

It was said of one of the ancients, that he wished to *be* good, not merely to *seem* good. It is a very different thing to have a character that appears good in the eyes of men, and one that is really good in the sight of God. A true Christian remembers that God searcheth the heart; and it is but little comfort to him to have the world's praise, if he have not the praise of God. He will indeed labour to have a conscience void of offence towards God and towards man; and therefore he is not indifferent to the opinion of men, knowing that the good conduct of a Christian is the means of winning others to the gospel of Christ; but still the praise of men will be despised, when it is gained by a conduct which contrary to the will of God.

OUR SAVIOUR'S PERSEVERANCE IN DOING GOOD.

OUR Saviour performed miracles, that is, works quite beyond the power of man to perform; and he did so to prove to the Jews that he really did come from God, and that therefore he was really the Christ, and that every thing that he told them was therefore true. But there are some dispositions so set against all that is good, that nothing seems capable of leading them to the knowledge and the practice of true religion. At the time when our blessed Lord was upon earth, Satan, not content with harassing the souls of men, sought to torment their bodies likewise, and this was probably permitted, that it might be seen how much greater was the power of Christ than that of Satan. Christ shewed that he was able to cast out devils. But even this miracle did not persuade the unbelievers of those days to acknowledge Christ as their Lord; but they raised the most strange and improbable accusation against him. But what did our Lord do? Did their false reports

prevent him from going on in his design of goodness and of mercy? No. The very next verse to that which relates the abuse which the Pharisees poured upon him, tells us, that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Matt. ix. 35. Thus shall we always, if we are true followers of Christ, try to be doing good, however unkind may be the remarks of others upon our conduct. Christians are to persevere in the service of God "through evil report and good report;" "not with eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart." Ephesians vi. 6.

CURIOUS ANECDOTES OF DOGS.

A blind beggar's dog, besides leading his master in such a manner as to protect him from all danger, learned to know, not only the streets, but the very houses where the poor used to receive

assistance. Whenever the animal came to one of these streets, he would not leave it till a call had been made at every house where his master had usually been encouraged. When the beggar began to ask alms, the dog lay down to rest himself, but the master was no sooner relieved, or refused assistance, than the dog rose immediately, and went on regularly to the houses where the beggar had generally been relieved. When a halfpenny was thrown from a window, the dog would immediately set about to search for it, and would then lift it up from the ground, and put it into his master's hat. Even when bread was thrown down, the animal would not taste it, unless his master gave it him with his own hand.

Dogs have been taught to go regularly to the butcher's shop, and to carry home the meat in safety.

A mastiff, who had often observed his master ringing at the door for admission, had so learned to imitate him, that whenever he was accidentally shut out from any house where his master was visiting, he would himself always ring the bell.

There was a dog belonging to a grocer at Edinburgh, who greatly amused and astonished the people in the neighbourhood. A man who went through the streets ringing a bell, and selling penny pies, happened one day to treat the dog with a pie. The next time he heard the pieman's bell, he ran towards him, and seized him by the coat, and would not suffer him to pass. The pieman, who understood what the animal wanted, showed him a penny, and pointed to his master, who stood at the street door, intending to shew the dog that he must ask his master for a penny before he could have a pie. The dog immediately went to his master, and made many signs to him, and directed looks to him as if he was earnestly begging for something. The master, who had seen what had happened, put a penny into the dog's mouth, which the dog instantly delivered to the pieman, and received his pie. This traffic between the pieman and the dog was practised for a long time afterwards.

THE
National School Magazine.

NO. 27.]

MAY 15th, 1825.

[VOL. II.

SHORT HISTORY OF ENGLAND.

(No. XIV.—*Continued from p. 117.*)

RICHARD. II.



WE last read about brave king Edward
the Third, and his gallant son the

Black Prince, and the famous battles of Cressy and Poitiers. We saw that the Black Prince died before his father : but this prince left a son whose name was Richard, and he was therefore now to be the king ; this was king Richard the Second. This young king was only eleven years of age when he came to the throne ; and, being too young to govern, the affairs of his kingdom were left to his uncles, who were his guardians. Many people at that time were very discontented, because of the large taxes which they had to pay, on account of the expensive wars of the last king. A man of the name of Wat Tyler, a blacksmith, went at the head of a great mob, and tried to raise a riot in London. King Richard was then sixteen years of age, and he agreed to meet Wat Tyler and his people in Smithfield, which was then truly a field just out of the gates of the city of London. This was a bold measure in the young king, but he said he was willing to listen to the complaints of his people, and to relieve them if he could. When they met, Wat Tyler behaved very rudely, and seemed even to threat-

ed the king ; and this so provoked the lord mayor, who was with the king, that he immediately knocked down Wat Tyler with his mace, and one of his attendants killed him with a sword*. Wat Tyler's mob, having thus lost their leader, were violently angry, but the young king spoke to them in the mildest manner possible, and told them " that they should not want a leader, for that he would be their leader himself, and he felt sure that they would be his faithful and loyal subjects." This pleased them so much, that they gave up all thoughts of rebelling against the king, and went quietly to their homes again.

King Richard, however, though he began so well, did not go on in the same manner. He soon shewed that he did not know how to govern the nation ; and this encouraged his cousin, the duke of Lancaster, to try to get the kingdom out of his hands. This duke had been banished by the king, but he came home again, and landed in Yorkshire, and was joined by

* See the Picture.

so many people, that he was soon able to put the king aside, and to be crowned in his stead. This was all wrong, for the duke of Lancaster had no right at all to be king of England. Some time after this, poor king Richard was murdered in a cruel manner at Pomfret castle. It is said that eight savage murderers were sent to kill him, and that he snatched a pole-axe out the hand of one of them, with which he killed four of them, and was at last killed himself. Another account is, that he was starved to death in prison. Whichever way it was, it was truly barbarous, and it is impossible to help feeling compassion for the distresses, and the miserable end of this king. He died in the year 1399.

(To be continued.)

THE BUTTERFLY.

TAKE care how you handle that butterfly. Would you believe it? all that powder which comes off on your fingers is feathers. You would presently be convinced of that if you were to see through a microscope; by which I can an instrument fitted up with

glasses so as to make these small things appear quite large, so that we can see every part of them.—*Mrs. Trimmer.*

NATURAL HISTORY.



SOLAN GEESE, OR GANNETS.

THESE are birds of passage. They are seen in great numbers, in some of the small islands near Scotland. In one of these islands, about a mile round, you may see, about the month of May or June, the whole surface of

the ground so completely covered with nests, eggs, and young birds, that it is scarcely possible to walk without treading on them. The flocks of birds on the wing are so large that they darken the air like clouds, and their noise is so great that a man can hardly hear his neighbour's voice. If you look down from the top of the precipice, you will see it on every side covered with an immense number of birds, swimming about, and hunting for prey. When sailing round the island, if you look at the hanging cliffs, you will perceive every crag and fissure of the rock to be completely covered with these birds. The rocks of St. Kilda*, abound with Gannets.

They form the chief food of the inhabitants, who are said to consume not less than twenty-two thousand six hundred young birds of this species every year, besides a great many of their eggs. When these geese come to the islands, the people then know that the herrings are coming. They

* One of the Hebrides (Héb-ri-dés) or Islands on the West of Scotland.

live chiefly upon fish. They build their nests on the highest and steepest rocks they can find near the sea. They hover over a shoal of herrings or pilchards, as a kite does over its prey; then they drop head foremost like a stone, into the water, and never fail to bring up a fish.

So great is the number of these birds, that you may watch many hours in vain for some end to their long lines, which stream from all quarters along the surface of the water, as they steer their course home to their beds in the evening. This is a daily occurrence; and, whatever the weather may be, nay even in the thickest fogs, their course is still straight to the mark. So certain is their flight, that boatmen, unprovided with a compass, place perfect reliance on them, as it is said the Norwegians of old did on their ravens. In addition to this property, we cannot but admire the beautiful provision made by nature, to prevent them from being killed by the stroke of the water when they fall down from aloft, with such force on their prey. The skin is so nearly independent of the breast as to be held to it only by a few slight filaments of

strings ; and, the space between being blown out with air, they fall without being hurt, sinking to a depth of many feet. It is imagined by the fishermen that they fly out to feed in the morning, even to the southern parts of Britain, and return in the evening. This is scarcely possible, unless their flight is more rapid than that of the albatross, which is supposed to be 150 miles in an hour ; but, when their strength and rapidity are considered, it is probable that they go to very great distances : as they are found every day on all our coasts, very far from their breeding places. The inhabitants often run very great risks to catch these birds. Sometimes they climb very dangerous rocks, resting on small pieces of the cliffs where there is hardly room to stand, and hanging, too, an amazing height over the sea. Sometimes the fowler is lowered by a rope from the top, and exposes himself to great danger, for the sake of getting the nests. The young birds, and the eggs, are good food ; the old ones disagreeable and tough. [This account was printed in the last number of the Cottager's Monthly Visitor.]

CHARACTER OF JOSEPH.

THERE is a great deal to be learned from the history of Joseph and his brethren.

We may learn "that those who trust in God, and who seek to act rightly shall not suffer in the end. Joseph put his whole trust in the Lord; all those things which appeared most against him proved to be most in his favour: instead of being really injured by the malice of his enemies, he was raised to great glory by it. So it shall be with the true Christian; his reward shall be eternal in the heavens.

Parents may learn, too, from this history, how wrong, and how dangerous it is to favour one of their children more than another. "Jacob loved Joseph more than all his children;" his brethren therefore "hated him, and would not speak peaceably to him." Such partiality generally produces quarrels. This must not, however, be an excuse for children to do wrong. It is always wicked to encourage feelings of ill-will towards any one, and especially towards a brother. Joseph

brethren had cause enough, afterwards, to grieve for their cruelty towards him. The religion of Christ teaches us "to love one another."

We may learn, too, that when men plot together to commit crimes, they generally are led to quarrel amongst themselves; thus did Joseph's brethren. Christians are told "to come out from the wicked and to be separated," and not to be "partakers of other men's sins." We must never join with those who are doing wrong, but unite together in doing good.

The history likewise shews us, that adversity and affliction are often made the means of drawing us to God, leading us to grieve for our past offences, and shewing us the blessedness of walking in the way of obedience and duty. When Joseph's brethren were in distress and misery, then it was that they were brought to feel that they were "verily guilty." The sinner brought by affliction to repentance, is humbled with a sense of his offences, and seeks for pardon through his Saviour's merits; often has he cause to say, "it is good for me that I have been in trouble."

What a lesson, too, does Joseph's history give to children, teaching them to love and to honour their parents! How anxiously does he enquire after his father, before his brothers knew who he was! "Is your father yet alive." When they came again a second time to buy food, Joseph's first question was, "Is your father well, the old man of whom ye spake, is he yet alive?"

Joseph did not yet wish to make himself known to his brethren, but he wished to keep Benjamin with him, whilst the rest of the brothers went home; but as soon as Judah spoke of the distress that this would cause to his father, "lest peradventure I see the evil that shall come on my father,"—"Joseph could not refrain himself," but said "I am Joseph."

Then as soon as they were known to each other, Joseph's enquiry was, "Doth my father yet live." Then he says, "haste ye, and go up to my father, say unto him, come down unto me, tarry not, thou shalt dwell in the land of Goshen; thou shalt be near unto me: there will I nourish thee: haste, and bring down my father hither."

Jacob came; and here again we see the affection of Joseph, "He went up to meet him; he fell on his neck, and wept on his neck a good while." Then Joseph proceeded to settle his father in all the comforts which the land afforded. "Joseph nourished his father, and his brethren, and all his father's household."

When Jacob was sick, and his end approached, his son Joseph left the court of Pharaoh to visit and comfort him. Here he behaved with the greatest tenderness and affection; and when death separated his aged parent from him, "he fell on his father's face and wept; and he went up to bury his father;" thus paying him the last token of respect and affection. "Go," we may suppose our Lord to say to Christian children, "go, and do thou likewise."



REMARKS ON SCRIPTURE.

"Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God, and the Father through him." Col. iii. 17.

The Lord Jesus is the only person by whom our prayers and praises must be offered to his Father; through him we receive all mercies, for which we address prayers or praises to God.—
Dean Stanhope.

In many ways, and particular respects, we may, and we ought to perform all we do “in the name of Jesus.” We should do every thing out of grateful affection and respect to him, as our chief principle; every thing as his servants, aiming at pleasing him, and promoting his honour as our principal end; every thing according to his will and commandments, as our constant rule; every thing according to his example, as our best pattern; every thing in confidence of his gracious assistance and blessing, as our only strength and support; every thing with hope of acceptance purely on his account; every thing with thankful sense of acknowledgment to God, for the mercies and favours conveyed to us by his means, and conferred upon us for his sake; every thing with humble petitions to him, or with prayer to God in his name; in short, every thing with

a due and proper regard had to him; so that he be not passed over, or left out, in any thing we undertake. In this, the life of our religion, of all our good practice, all our devotion doth consist.—*Dr. Isaac Barrow.*

“Ye are dead, and your life is hid with Christ in God,” Col. iii. 3.

Dead, that is, to the world, and to all the vain and sinful motives and desires thereof, (*Bp. Hall*). A true Christian looks forward to that eternal life in heaven, which Christ has purchased for him, and therefore his mind is not eagerly bent upon the pleasures and the advantages in this world; his eternal state is what he most regards. Towards heaven his thoughts are turned; there is his treasure, there his life; on Christ he rests his hopes; in his paths he seeks to walk; he fights against sin, and tries to mortify it, to destroy it; he puts forth all his power to resist what he knows to be wrong; he anxiously desires to do what is right; and Christ strengthens him and assists him; “his life is hid with Christ in God;” and, when his earthly labours

are over, he shall enter upon that eternal life, which Christ will give to all those who have been his faithful servants upon earth.



THE MAGNIFYING GLASS.

Look through this magnifying glass. I am going to shew you the feet, and the wings, and the head of a common fly; this is its leg; see the claws; the head appears to have a hundred eyes.—I must shew you the parts of a bee. See what a dreadful weapon the sting appears. I hope, Henry, you will be cautious how you catch bees again: and I am sure you will not take a pleasure in tormenting flies, now you have seen what limbs they have. You may be sure that they suffer great pain and agony when their wings and legs are torn off. I never could endure to see a cock-chafer spinning, as they call it, on a pin. The noise and humming which it makes, is its way of crying and groaning. Let me beg of you therefore, Henry, if you wish to be a boy of a generous spirit, never to take

pleasure in hurting any thing that is less and weaker than yourself. Think how you should like to have a huge strong man tie a string about you, and pull you along, and whirl you about in the air till you lose your senses; then break your limbs, and perhaps throw down, at last, and tread upon you.—
Mrs. Trimmer.

BIRD TRAPS.

A little boy was so fond of birds, that he would try every means in his power to catch them. One day he had fixed his traps made of sticks and bricks, and being obliged to go out for a week, forgot to say any thing about his traps. When he came home, the first news he heard was that a poor robin had been caught in one, where he remained till he was starved to death; in another a sparrow was crushed to pieces, and one had its leg broke. A kind hearted boy will always be very sorry to torment any creature in this manner.—
Mrs. Trimmer.

THE
National School Magazine.

NO. 26.]

MAY 1st, 1835.

[VOL. II.]

NATURAL HISTORY.



THE PELICAN.

THE pelican is a large bird, larger than a swan. Its colour is whitish, having somewhat of a bluish cast, and some parts of the wings are black. The most curious part of this animal is the bag on its lower bill. This bag, in the common way, is drawn up so as to

shew no extraordinary appearance ; but it will stretch out to such a degree, as to hold a vast quantity of provisions. The pelican lives chiefly upon fish, but when he has been out fishing, and has had a good day, he does not eat all he catches at once ; but he carries it home in his bag, and eats it at his leisure. When the bag is filled with fish, it is wonderful to see to what a size it will stretch out.

They have a curious way of fishing. They fly about thirty or forty yards above the surface of the sea, turning their heads with one eye downwards ; and when they see a fish near enough to the top of the water, they dart down upon him, and catch him to a certainty, and put him into their pouch. Then they try again till they have got a bag full, and after they have got a day's maintenance for their labour, they go home quietly to enjoy it.

The pelican's pouch is often for curiosity put on a man's head, like a helmet ; this is frequently done by people who carry about collections of wild beasts, &c.

There is a strange story, believed in

old times, that the pelican feeds its young with its own blood, making a hole in its breast with a pointed hook which it has at the end of its upper bill. Probably this idle fancy may have arisen from the appearance of the bird when holding down its head, to pour out the contents of its pouch for its young ones.

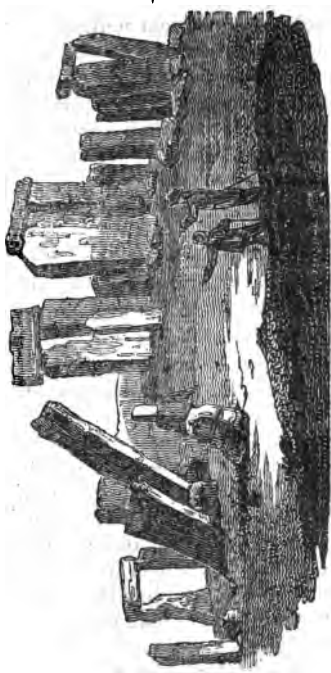


THE QUICK, AND THE DEAD.

WE read in Scripture of the "quick and the dead." The meaning of the word "quick" is not always understood, because it is an old word, not used in our language now in the same sense as it was formerly. It means the "living;" and when we say that Christ will come to judge the "quick and the dead," we mean that every person shall stand before his judgment seat at the great day; not only those who are in their graves, or at the bottom of the sea, but those who shall be "alive at his coming;" *every* eye shall see him.

"Watch and pray, for ye know not when the time is."

STONEHENGE.



THERE is, on Salisbury* plain, a number of vast stones, having a very curious appearance ; some of them are laid across the others, and have a sort of resemblance to a gallows ; and it was probably from this appearance, that the name of " Stonehenge " was given to these celebrated remains of ancient times. The word " Stonehenge " is Saxon, and signifies a " stone gallows." It is not exactly known what this building was originally intended for, or when it was first erected.

One opinion is, that it was built as a great monument to the memory of 460 Britons, who were murdered by the Saxons.

Some say that it was erected to the memory of an ancient British king.

Others think that it is the monument of Boadicea, the queen of the ancient Britons.

Some think that it is the remains of a Roman temple ; and some consider that it was erected by the Danes, who were for two years masters of Wiltshire.

The most common opinion, however, and probably the right one, is, that it was a temple belonging to the Britons of former days, and that in it the Druids performed their worship, and conducted their religious ceremonies. These Druids, as we have already mentioned, (page 15, vol. 1.) were the priests of the ancient Britons. The Druids were accustomed to place one large stone on another for religious memorials, and some of these are so exactly balanced, that the slightest touch will make them move. One such stone remains at Stonehenge, and there are others, in different parts of the country, especially a very curious one near Penzance, in Cornwall, called the rocking stone, or logan. These rocking stones are of such vast size, and so firm in reality, that it has appeared beyond the power of man to move them from their stations, though they may be made to vibrate with a single hand.

Not long since, some English sailors, determined to try what they could do, and actually succeeded in removing the logan from its situation. It was,

however, considered so great a piece of barbarism to spoil this curious piece of antiquity, that the stone has been restored to its situation with great pains and labour. Some of these rocking stones are natural; some made by art; and it is believed chiefly by the Druids of old.

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See page 113.)

1. IN what year did Edward III. come to the throne?
2. How old was he?
3. How did his mother behave to him?
4. Who assisted the queen in keeping the young king from his just rights?
5. What did the young king do to deliver himself from the power of the queen and Mortimer?
6. How was Mortimer punished?
7. What became of the queen?
8. How long did she continue in confinement?

9. Did the king ever visit her?

10. What was the character of Edward III?

11. Where did he gain a great victory?

12. How many of the Scotch were killed?

13. What country did he next attempt to conquer?

14. Upon what pretence did he claim the crown of France?

15. What great battle did he fight in France?

16. How many soldiers had the English?

17. How many had the French?

18. What two things were in favour of the English in that battle?

19. What town in France did Edward take?

20. How long was he in taking it?

21. How did he shew his anger against the citizens for resisting him so long?

22. Who pleaded for the prisoners?

23. Were they set at liberty?

24. What battle did the queen gain?

25. What battle did the black-prince gain?

26. What great prisoner did he take?
27. What great affliction was the king called upon to suffer?
28. How did he bear his loss?
29. Where did he die?
30. In what year?



LESSON FOR A CHILD.

No. VIII.

(FROM A BRIEF VIEW OF SCRIPTURE HISTORY FOR CHILDREN.)

(Continued from p. 86.)

LOT soon found what bad people the men of Sodom and Gomorrah were, and he was vexed with their wickedness. But it seemed to be of no use to attempt to advise them; for when he told them of their sins, they railed at him, and wanted to kill him; and he seemed "as one that mocked," even to his own sons-in-law, when he told them of their danger. But God sent two angels to bring Lot and his family out of Sodom, and when they were safe out, the Lord rained fire and

brimstone on Sodom and Gomorrah, and burnt them, with all the wicked people that were in them. Thus the Lord was merciful to Lot, and saved him. But Lot's wife did not like to leave Sodom: she looked back, and became a pillar of salt.

Questions to be asked, after the child has read the Lesson.

Q. Was not Lot grieved with the wickedness of the men of Sodom?

A. Yes.

Q. What did they do when he told them of their faults?

A. They railed at him.

Q. What does railing mean?

A. That they spoke spitefully to him.

Q. What did Lot seem like to his sons-in-law, when he told them of their danger, and warned them to come away from the wicked men of Sodom?

A. He seemed like one that mocked.

Q. What did God do to save Lot?

A. He sent two angels.

Q. Where did they bring him?

A. Safe out of the town.

Q. What did the Lord do then ?

A. Rained down fire and brimstone upon Sodom and Gomorrah.

Q. Were they quite burnt up ?

A. Yes.

Q. Were Lot's family saved with him ?

A. Yes ; but his wife looked back.

Q. What happened to her ?

A. She was turned to a pillar of salt.



HINTS TO THOSE CHILDREN WHO ARE APPOINTED TEACHERS IN NATIONAL SCHOOLS.

YOU are appointed to teach others. It is creditable to you that you have been thought worthy of undertaking such an office. Children will be sure to improve in their learning, if they can once be brought to be attentive. Now the national plan of education generally makes children attentive, because they like the credit of taking places, and do not like the disgrace of losing them. But, besides this, as teacher, you must take care to be very

attentive yourself to what you are doing, and to have your mind wholly fixed upon it ; for, if you grow careless, your class will presently become careless too. But you must not be harsh, nor cross ; you know that, in National schools, threats, and blows, and sticks are to be laid aside ; all should be done by emulation ; that is, by a desire to excel ; there should be a wish in every boy or girl to do the best in the class ; but, if they are once frightened and terrified, there is presently an end of this emulation, and of all fondness for their studies. You will find that teaching is very trying to the temper ; you must therefore seek to keep a guard over yourself, that nothing hasty or passionate may appear in your words or behaviour, for this will be teaching your class harm instead of good. The milder you are, the more your class will like their lessons, and the more they will improve, and the pleasanter, as well as the more creditable, it will be to you. Attend to the rules for teaching, which belong to National schools. If you break these, you will lose the chief benefit of

this plan of education, and your class will make much less progress than it ought to do.

RESURGAM.

OVER the south portico of St. Paul's church, there is a figure of a phoenix rising out of the flames, with the word *Resurgam* underneath it. The word *Resurgam* is Latin, and means *I shall rise again*. We often see the figure of the bird called the phoenix, but there is, in reality, no such bird. There was for a long time a curious notion that there was one such a bird in the world, that it lived some hundred years, and that it was at length consumed by fire, and that then another bird with new youth and beauty, rose out of the ashes of the old one. This phoenix and the motto is then a suitable emblem of St. Paul's church being built again with increased splendour after its destruction by fire*. And the word *Resurgam* is well suited to a sacred building, to remind us, when we read it, that we shall all rise again from our

* See page 227, vol. 1.

graves, and to teach us therefore to seek for a lively faith in our Saviour Christ, and a life of holy obedience to his commands, that our resurrection may be to the "resurrection of life."

The following curious occurrence is said to have taken place at the time that Sir Christopher Wren was preparing to rebuild St. Paul's after the fire. Having set out the dimensions of the building, and fixed upon a place for the centre, he asked one of the workmen to bring him a flat stone from amongst the rubbish to mark the place with. The stone which the workman brought, happened to be a piece of a grave stone, with nothing remaining of the inscription but this single word, in large letters, *Resurgam*, a circumstance which Sir Christopher Wren never forgot.

We often see this word on monuments, and grave-stones, and hatchments. Let us think well of its meaning.

SCRIPTURE.

"Be ye ready, for in such an hour ye think not, the Son of Man cometh," Mark xiv. 44.

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v. 28, 29.

THE ENGLISH GIRL.

Sporting on the village green,
The little English girl is seen;
Or beside her cottage neat,
Knitting on the garden seat.

Now within her humble door,
Sweeping clean the kitchen floor,
While upon the wall so white,
Hang her coppers polish'd bright.

Mary never idle sits,
She either sews, or spins, or knits;
Hard she labours all the week,
With sparkling eye and rosy cheeks.

And on Sunday Mary goes,
Neatly drest in decent clothes,
Says her pray'rs, (a constant rule,)
And hastens to the Sunday School.

O, how good should we be found,
Who live on England's happy ground!
Where rich, and poor, and wretched, may
Learn to walk in wisdom's way.

A CHILD'S HYMN.

I.

O that it were my chief delight
 To do the things I ought!
 Then let me try with all my might
 To mind what I am taught.

II.

Wherever I am told to go
 I'll cheerfully obey;
 Nor will I mind it much, although
 I leave a pretty play.

III.

When I am bid, I'll freely bring
 Whatever I have got;
 And never touch a pretty thing
 If mother tells me not.

IV.

When she permits me, I may tell
 About my little toys;
 But if she's busy, or unwell,
 I must not make a noise.

V.

And when I learn my hymns to say,
 And work, and read, and spell;
 I will not think about my play,
 But try and do it well.

VI.

For God looks down from heaven on high,
 Our actions to behold;
 And he is pleas'd, when children try
 To do as they are told.

Hymns for Infant Minds.

THE
National School Magazine.

NO. 25.]

APRIL 15th, 1825.

[VOL. II.]

SHORT HISTORY OF ENGLAND.
(No. XIII.—*Continued from p. 84.*)

EDWARD III.



**THIS king came to the throne in the
year 1327: he was very young at t'**

time, only fourteen years of age. His mother who had used her husband, the last miserable king, dreadfully ill, endeavoured to keep the young king from the throne; and she was assisted in this wicked design, by a bad man named Mortimer. But young Edward would not allow of this, and when he felt that he was old enough to govern for himself, he was determined to be his own master, and he therefore made an attack upon the queen and Mortimer, who were then living together at Nottingham Castle, and he seized them both. Mortimer was condemned by parliament, and was hanged; and the queen was deprived of her power, and confined for life to the castle of Rising. She was allowed a pension of three hundred a year, and the king sometimes paid her a visit; but she was neither pitied or respected by any body. She continued in this confinement till the day of her death, nearly five-and-twenty years.

Edward the Third was a very different man from his father: he was very bold and ambitious, and he soon began to endeavour to recover the

power in Scotland, which his father had lost. In the battle of Hallidown hill, they tell us that he left thirty thousand of the Scots dead on the field.

He was not, however, satisfied with Scotland, but tried to conquer France also. He said that the kingdom of France belonged to him in right of his mother, and on this pretence, he went to take it by force. He fought the great battle of Cressy, and gained a complete victory. It is said that the English had only thirty thousand men, and the French a hundred and twenty thousand. To account, however, for this great victory, with so small a proportion of men, it is said that the sun shone in the faces of the French, and dazzled their eyes; and also that their bow-strings were wet from a shower of rain, whilst the English had kept their bows in cases.

King Edward had a son, named Edward, a most brave and gallant young man; and it was indeed his bravery that chiefly gained the battle of Cressy. This young prince was called the Black Prince, the reason of which is said to be that he wore black armour

King Edward next tried to take Calais, which is the town in France nearest to England. It is just opposite to Dover, and the king was desirous of possessing it, that he might have a place to land his soldiers at. He was, however, a whole year before he could gain his point; and, when the citizens were at last starved out, and were obliged to give up the town, Edward was so enraged at them for their long and bold resistance, that he threatened to put them all to death. He, however, gave up this savage intention, and was content to have six of their leading men hanged; and those poor creatures were brought to the king's camp with halters about their necks. The queen Philippa, however, begged hard that such brave men might be spared, and the king at last consented to set them at liberty*.

Whilst the king was in France, the Scotch made an attack upon England, but the queen, who was then in England, set off with an army to drive them back, and she won a great battle

at Neville's cross, and took the Scotch king prisoner.

The black-prince soon afterward gained another great victory in France, at the famous battle of Poitiers. He took John, king of France, prisoner; so that there were two kings prisoners in England at the same time.

King Edward was now called upon to endure a grievous affliction. His son, the black-prince, died of a consumption, and the poor king never recovered this severe blow. He gave up business, and became indifferent about all the concerns of the nation. He died at Sheene, (the place that is now called Richmond) in Surrey, in the year 1377, after a long reign of 50 years.

(To be continued.)



FULFILMENT OF PROPHECY.

IT is interesting to look into the writings of historians, and to see how their accounts often confirm the truth of the holy Scriptures, although they wrote without any intention of

kind, and indeed without thinking of the subject. Josephus, as we have before observed, was a Jew; and he did not embrace the religion of Christ. And yet, without any design on his part, his account of the destruction of Jerusalem, most fully confirms the prophetic character of our blessed Saviour, and shews us how truly our Lord's prophecy of the utter ruin of that great city was fulfilled. The following extract is from the lectures of Bishop Porteus.

“There shall not be left one stone upon another, that shall not be thrown down,” Matt. xxiv. 2. It appears from Josephus that there was scarcely any thing more remarkable in this celebrated temple than the vast size of the stones with which it was built. There were stones of the whitest marble, upwards of sixty-seven feet long, more than seven feet high, and nine broad. And in the account of St. Mark and St. Luke, it is mentioned that the disciples particularly pointed out to Him “the goodly stones.” This circumstance gave peculiar force to our Saviour's prediction here, which was ful-

filled almost in a literal sense. For, when the Romans had taken Jerusalem, Titus ordered his soldiers to dig up the foundations both of the city and of the temple. The Jewish writers themselves acknowledge that Terentius Rufus, who was left to command the army, tore up with a ploughshare the foundations of the temple, hereby fulfilling the prophecy of Micah, chap. iii. 12. "Therefore shall Zion, for your sake, be ploughed as a field," &c. And in confirmation of this remarkable circumstance an ancient writer * assures us that the temple was ploughed up by the Romans, and that he himself saw it lying in ruins.

What tho' I trace each herb and flower,
That drinks the morning dew ;
Did I not own Jehovah's pow'r,
How vain were all I knew.

* Eusebius.

NATURAL HISTORY.



THE BEE.

THERE is scarcely a more wonderful little creature in the world than a bee. There are generally three sorts of bees in a hive; the queen bee, and the drones, and the working bees. The queen bee is the mother of all the rest. The drones are the males.

The industry, and order, and regularity of the working bees is truly surprising. There seems to be a delightful sort of disposition among them, which seems to lead them to think and

contrive how they can help one another in their work.

A honey-comb is a wonderful and beautiful contrivance: the bees make it of wax. They can go in on either side, but there is a division half-way down, so that there are two sets of cells. These cells are all in the form of a hexagon; that is, a figure with six sides; and these sort of figures fit into one another so exactly, that there is no vacant space between them, and no waste of wax: this is a beautiful contrivance; the more it is examined, the more wonderful it appears. When bees are put into a new hive, they immediately set about making combs; they are all in full activity, all at work, all helping one another, and though in great crowds, not in any confusion, but working in great order, so as to get through their work without needless delay, and at the same time to do it well. They seem to divide themselves into companies, whilst they are employed, and thus their work is done sooner and better.

In winter we know that the bees cannot go out to get honey, and th-

would therefore die for want of food, if they had not contrived to lay by a good store whilst they were able to work. And, besides this, there is many "a rainy day" even in summer time when they cannot leave the hive; but as these little creatures have been prudent, there is always their stock to go to; just like those industrious people who have always a little stock in a savings' bank to look to when they are not able to work.

The bees collect honey from flowers. As soon as they are full, they return to the hive, and stow it in the cells of the comb. Sometimes a loaded bee, in his way home, meets a hungry companion on the road. He then stops, like a good-natured fellow, to give a little help to his friend in need. When he gets home, he finds numbers of his companions who were obliged to stay at home and work, and he then offers them some of his store, that they may not be obliged to stop their work for the sake of going to search for food. When they have laid up a store in their cells for winter, they make a lid to the box, and shut it up, that they

may not be tempted to take any of their stock as long as they are able to maintain themselves, from day to-day, by their out-doors work. We should all do well to imitate the bee.

—◆—

HYMN.

Against Idleness and Mischief.

I.

How doth the little busy bee
Improve each shining hour;
And gather honey all the day
From ev'ry op'ning flow'r!

II.

How skilfully she builds her cell!
How neat she spreads the wax!
And labours hard to store it well
With the sweet food she makes.

III.

In works of labour, or of skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

IV.

In books, or work, or healthful play,
Let my first years be past,
'That I may give for ev'ry day
Some good account at last.

Q. What does this hymn guard us against?

A. Idleness and mischief?

Q. What may we learn from the bee?

A. A lesson of industry.

Q. What does she do?

A. "Gather honey all the day
From ev'ry opening flow'r."

Q. And what is the honey which we are to gather?

A. Instructions from the word of God.

Q. How does David in the 19th Psalm describe this instruction?

A. As "more to be desired than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb."

Q. And in what other way are we to shew our diligence?

A. "In works of labour or of skill."

Q. What does St. Paul guard us against?

A. Slothfulness in business.

Q. And what does Solomon tell us is one feature in the character of a virtuous woman?

A. Prov. xxxi. 27. "She looketh well

to the ways of her household, and eateth not the bread of idleness."

Q. Who will rejoice to find us idle ?

A. Satan.

Q. What will he then lead us into ?

A. Mischief.

Q. If we then mean what we say when we pray that we may not be led into temptation, what must we be careful to avoid ?

A. Idleness.

Q. You say that you would have your first years to be passed

"In books, or work, or healthful play,"
What do you mean by 'healthful play'?

A. Those recreations which are good for my bodily health, and will not do harm to my soul ?



HINT TO NATIONAL SCHOOL CHILDREN.

You have observed that the plan of National Schools is different from the old method of teaching. We formerly had canes, and rods, and sticks, and straps, and ferules; and in many schools it is so now. And these things may perhaps very often be necessary.

But we wish to try a different method with you. Instead of beating you, and forcing you to learn, we want to shew you that it is for your own improvement and advantage that we are taking pains to instruct you ; and we therefore wish to see you sensible enough to understand this, and to do your best without the fear of pain and punishment. Sometimes indeed, a boy is so unruly, that we hardly know what to do without correcting him with the stick ; but we had much rather do without it. In your classes, you take places one of another ; he who does best goes upwards, and the others go downwards ; and we generally find that this trial of skill is enough to make you exert yourselves without any bodily punishment, and we generally do find that children upon this plan improve faster than they did according to the old method ; and we find that hardly any child is so dull as not to wish to take places, and therefore to exert himself. But we have sometimes had occasion to grieve that we have seen a sort of envy and jealousy among you, and an angry look when another child

has got before you. Now you must take great care to guard against this; for if you encourage bad feelings and ill temper, this is undoing all the good that your learning could give you. It is very useful to be able to read and to write, and to cypher, but a right disposition is above all. You learn to read that you may read good books, and learn what is right; but this will be of very little use, unless you take pains to cultivate a right spirit of mind. Be very watchful then on this point, and remember that a Christian education is to teach a Christian disposition.

SCRIPTURE.

“ Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice,” Eph. iv. 31.

“ Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you,” Eph. iv. 32.

“ Be not slothful in business; fervent in Spirit; serving the Lord,” Rom. xii. 11.

WATCH AND PRAY.**Mark xiii. 33.**

THIS text teaches us two things ; 1st, that we are to “watch,” that is, to be very watchful and observant of our conduct, to take great care that we do nothing wrong, and to use our earnest endeavours to do what is right ; to consider the sort of disposition and behaviour which God approves, and which he requires as a preparation for the happiness of heaven, and to exert ourselves that we may be in a state of preparation to meet our God, whenever he may see fit to call us out of this world. . 2ndly, we are to “pray ;” we are to beg for the gift of God’s Holy Spirit, to give us a love for what is good, and an anxious desire to do it, and also strength to enable us to resist every temptation to sin, and to practise what we know to be good, and acceptable in the sight of God.

THE
National School Magazine.

NO. 24.]

APRIL 1st, 1825.

[VOL. II.

GUILDHALL.



THIS is a very old building, and stands at the north end of King-street, Cheapside, in London. It is used for holding courts, and transacting the business of the city. Most people have

heard of "Whittington, Lord Mayor of London" in former days. This building was begun in the year 1411, and was ten years in building. The executors of Whittington gave a handsome pavement to the hall, and glazed some of the windows; and Whittington's arms are painted upon them. There was, however, a hall here long before the present one, but it had fallen to decay, which was the cause of a new one being built. The present hall was much damaged by the fire of London in the year 1666, but was repaired and beautified two years afterwards; and in the year 1789, a new Gothic front was added. Four stone statues, under the portico, escaped the fire of London; there are different opinions about these very ancient curiosities, but it is not known whom they were intended to represent. Some say they are the figures of the four great, or cardinal, virtues, namely, Justice, Prudence, Temperance, and Fortitude; but others think that those names were cunningly given to them to prevent the people from breaking them to pieces, at the time when every appearance of an image

was derided as a relic of popish superstition. Some people think that they represent four ladies of the different nations, which, at different times, were masters of England, viz. a Roman, a Saxon, a Dane, and a Norman. There are other different opinions, which it is not worth our while to enter upon.

The hall is 153 feet long, 48 feet wide, and 55 feet high.

Here are several pictures of the different kings and queens of England; as well as of many judges, and lord mayors, and other great men.

Here are also the figures of two great giants, commonly called Gog and Magog. There are different opinions about whom these strange figures were intended to represent; but I should think they could not represent any body, as nobody ever could be like these frightful creatures. They are about fourteen feet high. On the 9th of November, the lord mayor's day, there is a grand show by land and by water, and, afterwards, a great dinner at Guildhall.

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See our last No. P. 81.)

In what year did Edward the Second come to the throne?

How old was he when he began to reign?

What name was he known by?

How did he get that name?

What was his appearance?

What was his disposition?

Did he go on in his war against the Scotch?

Was he successful?

In what battle was he completely beaten?

Did he govern his own subjects well?

How did they treat him?

Was he taken prisoner?

To what prison did they first send him?

To what, afterwards?

Who were appointed to guard him?

Which of these noblemen treated him badly?

What did the others do?

What particular insult did they put upon him ?

How did he die ?

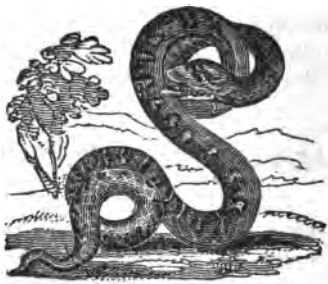
What became of his murderers ?



NATURAL HISTORY.

SNAKES.

THERE are many different kinds of snakes ; nearly two hundred. In England, however, but few of those kinds are known. Some of these snakes are poisonous, but the greater part of them are not. The common snake which we find in this country, is quite harmless. The viper, or adder, is poisonous. The poison of a snake is contained in a large hollow tooth or fang, and when the creature bites, this poison is squeezed into the wound, and often produces very serious consequences. Mr. Bingley says, that the most esteemed remedy is the common salad oil thoroughly rubbed on the wounded part. The bite of the English viper is said not to be near so dangerous as that in foreign ones. It produces, however, a ver-
painful and troublesome swelling.



THE GREAT BOA.

THERE is a terrible sort of snake called the Boa, which lives chiefly in Africa, India, and South America. It has no poison, but it squeezes its prey to death, by twisting its enormous folds round the body of the poor victim. This serpent is sometimes as much as thirty or forty feet long, and as thick as a large man's body. It will very frequently kill deer, or a goat, and sometimes even an ox, or a buffalo. It squeezes them till it breaks their bones, and then swallows them. Its throat stretches out in a surprising manner to enable it to swallow animals so much larger than itself. It goes a very long

time without food, and then takes these immense meals ; but this gluttonous proceeding is often its own death ; for it swallows goats and other animals with their horns on, which must prove dangerous from their hardness and sharpness, even if the quantity swallowed was not enough to kill them.

We read of a soldier, and an Indian, in America, going out together to shoot wild-fowl ; and the Indian sat down on one of these great creatures, thinking that it was the trunk of a tree. The monster began to move, and the soldier shot it through the head ; but he found that the Indian was dead too, from the fright. This creature was thirty-six feet long.

There is an account, too, of a person who saw one of these enormous serpents seize upon a buffalo. He says that the Boa was watching for its prey, and a buffalo was the first animal that appeared. The serpent darted upon the affrighted beast, and instantly began to wrap round him his twisting folds ; and at every twist the bones of the buffalo were heard to crack like the report of a gun ; and at length

the bones were crushed to pieces. When these creatures have swallowed their enormous meal, they lie in a sort of sleepy state, and, as we may suppose, do not desire to eat again till a long time; suffering, as gluttons often do, from stuffing themselves so outrageously. These creatures are sometimes shown alive in England in collections of wild beasts.



THOMAS SHEPHERD.

(Continued from p. 93.)

I said that Thomas Shepherd was so altered since he went to school, that he did not look like the same lad. There was not a boy in the school that now looked more neat or more tidy than Thomas. He took a pleasure in having his hands and face well washed; and his hair was cut short, and looked always well brushed and clean. Instead of being a ragged dirty boy, and looking as if he belonged to nobody, now had such a creditable appearance, that his mother had quite a pleasure in looking at him; and she took

great pains to have his clothes as whole and as creditable as any boy in his station of life. The father was as glad to see Tom's improvement as the mother was, and he now took good care of the money that he earned that he might be able to buy a new hat for his boy, or a pair of shoes, or any thing that might make him comfortable, and enable him to go to school in as creditable a manner as the rest of his school-fellows.

There seems, indeed, now to be a great difference in the appearance, and in the ways of Tom's father and mother; and they take a great pleasure in having their boy read to them in an evening after school hours, and they have learned a great deal of good from what Tom has read to them out of his books. They are both trying to learn to read, themselves, and they are getting on very well. As the father is grown so steady and industrious he has always plenty of work, and, when he has earned his money, he never thinks of being so foolish as to throw any of it away at the ale-house; and his wife now has the house so clean

and comfortable, that he says "there's no place like home." Tom often gets a few pence by errands, or any other little jobs that he can do; and he does these things so carefully and well, that the people have a pleasure in employing him.

The father and mother never miss church now, and they give great attention to what they hear there; and they are now brought to see how wrong they were in ever neglecting those things which every good Christian sees to be right. Tom now knows his duty, and he is anxious to perform it, and he delights in reading of all the great blessings which the Bible contains. When so much good is learned, we cannot wonder to see that the character is so changed. Every boy and every girl that have those great advantages in their power, should try to imitate the diligence of Thomas Shepherd, and they will very soon see that it will be for their real benefit, and that it is the best way to make them happy, and to lead them to what is really for their good.

HYMN.

*Praise for Birth and Education in a
Christian Land.*

I.

GREAT GOD, to thee my voice I raise,
To thee my youngest hours belong;
I would begin my life with praise,
Till growing years improve the song.

II.

'Tis to thy sov'reign grace I owe
That I was born on British ground,
Where streams of heav'nly mercy flow,
And words of sweet salvation sound.

III.

I would not change my native land
For rich Peru, with all her gold;
A nobler prize lies in my hand,
Than East or Western Indies hold.

IV.

How do I pity those that dwell
Where ignorance or darkness reigns;
They know no Heav'n, they fear no Hell,
Those endless joys, those endless pains.

V.

Thy glorious promises, O Lord,
Kindle my hopes and my desire;
While all the preachers of thy word
Warn me to 'scape eternal fire.

**Thy praise shall still employ my breath,
Since thou hast mark'd my way to
heav'n ;
Nor will I run the road to death,
And waste the blessings thou hast giv'n.**

**Q. What should you resolve to do
in the earlier years of your life ?**

A. To praise God.

**Q. What do you praise him for in
this hymn ?**

**A. Birth and education in a Chris-
tian land.**

**Q. To what are you indebted for the
mercy of being born on British ground,
i. e. in a Christian land ?**

A. 'The sovereign grace of God.

**Q. What do you mean here by God's
grace ?**

**A. His favour and goodness towards
me.**

**Q. You say that " streams of hea-
venly mercy flow" in this land, what
do you mean by this ?**

A. The free circulation of the Bible.

**Q. And what do you mean when you
say, that here the " words of sweet
salvation sound ?"**

A. The preaching of the Gospel by the ministers of God.

Q. Why would you not exchange your native land for those countries which abound in gold and silver?

A. Because a nobler prize is here given to me.

Q. What is that?

A. The Bible.

Q. How did David value the Word of God?

A. Psalm cxix. 72. "The law of thy mouth is better unto me than thousands of gold or silver."

Q. How do you feel towards the poor heathen, who dwell in a land of darkness and ignorance?

A. I pity them.

Q. What is it which they know nothing of?

A. The endless joys of heaven.

Q. What is it they know no fear of?

A. The endless pains of hell.

Q. Prove from Scripture that the joys of heaven are endless?

A. Psalm xvi. 11. "Thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."

Q. How does our Lord in the 9th chapter of St. Mark repeatedly describe the endless torments of hell?

A. "Where their worm dieth not, and the fire is not quenched."

Q. What is here meant by the worm which dieth not?

A. The reflections and reproaches of a sinner's own conscience, which will cling to his soul as worms do to a dead body.

Q. Where do you find any thing to inspire you with a hope of reaching heaven, and to make you desire to dwell there?

A. In the glorious promises contained in the Bible.

Q. And what do the preachers of God's word warn you to do?

A. To escape eternal fire.

Q. Then what road is it which you are not to run?

A. The road to death.

Q. How is this road described in Scripture?

A. Matt. vii. part of ver. 13. "Wide the gate, and broad is the way that leadeth to destruction, and many there which go in thereat."

Q. Who has marked your way to heaven?

A. God.

Q. Where?

A. In the Bible.



MAXIMS.

Consult wise men. The experience of others may be yours if you are willing to learn. "He that hearkeneth unto counsel is wise."

Of all practices, none is so likely to lead to poverty as borrowing, except it be going to dram-shops. The pawnbroker's shop and the gin-shop have generally the windows blinded up, as if those who were within were ashamed of what they were doing.

Hours have wings, and every moment flies up to the great Author of time, and carries notice of how we have used it.

Never give a pert answer to any one. Civil words cost nothing. Impertinence makes you enemies; and what is more, shews a wrong spirit. "Do to others as you would have them do

to you." Speak as you would have others speak to you."

Do nothing in a shabby, dirty, and slovenly way. Let all be done in a clean, compact, and well finished manner.

Rise early. Time lost cannot be recovered.

No man can help others, who wants help himself. Therefore if you wish to be useful, you must be sober, and considerate, and careful.

To be in debt is more than an inconvenience ; it is a great calamity. Poverty prevents a person from doing good to others ; and brings with it great temptations to do wrong. Let young people then take great pains in their youth to acquire industrious and careful habits.

The loss of time is the loss of money, and is often of much more consequence.

Much conversation abroad takes up time, and is often a great expence.

THE
National School Magazine.

NO. 28.]

JUNE 1st, 1825.

[VOL. II.]

THE EDDISTONE LIGHT-HOUSE.
IN A CALM.



LIGHT-houses are built to prevent the accidents which seamen are exposed to when approaching a dangerous

shore. Without them, a vessel might be dashed to pieces on a rock, or run aground on the shore. We often see light-houses on the sea-coast; and, by these, the pilots know how to steer their ships so as to bring them into the harbour, or to avoid any danger which an ignorance of their situation might lead to. In the upper story of a light-house is a lantern, or lighted chamber. That the seamen may know one light-house from another, there is some difference generally made in them, some have more lamps than others, some are of different colours, some turn round, and other such contrivances are made use of. The Eddystone light-house is actually built on a rock in the sea, off the port of Plymouth in Devonshire, at about twelve miles distance from the shore. It is perfectly wonderful that, in such a situation, a building could be made that should be able to resist the storms which raise the sea to such dreadful heights among those dangerous rocks. The Eddystone light-house has indeed been washed away more than once, but the present building seems as if it would be able

to stand against the most violent attacks. The Eddystone rocks are very dangerous, and therefore a light-house upon them was greatly needed.

An enterprising man, Mr. H. Winstanly of Littlebury in Essex, in the year 1696, undertook to build one. It was finished in four years, notwithstanding the most serious difficulties and dangers. The sea on these rocks was often so rough, that those who were in the light-house could get no boats near them from the shore, and they were in danger of perishing for want of food; and the sea sometimes appeared to rise one hundred feet above the weather cock, and one side of the building seemed wholly covered with the waves.

In 1703, the building wanted some repairs; and Mr. Winstanly went to Plymouth to give directions about them. Many people had said, that it was impossible that any building could stand against the beating of the sea on the Eddystone rocks. Mr. Winstanly said that he should be glad to be there in the fiercest storm that ever blew. He was there, in the dreadful storm of

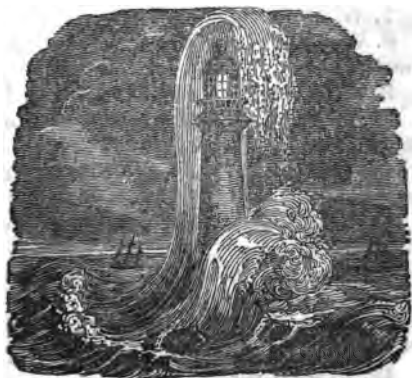
the 26th of Nov. 1703. The next morning, when the storm was over, not a vestige of the light-house remained, and no more was seen of Mr. Winstanly, or of the men that were with him. Every thing was swept away by the waves.

A short time after the light-house was gone, a ship was dashed to pieces on the rock where it had stood. This created a great desire for another light-house in the same situation, and one was begun in the year 1706, and was finished in the year 1709; this was burned to the ground in the year 1755.

The present building was undertaken by Mr. Smeaton in the year 1756. The first stone was fixed on the 3rd of June, 1755. The building was finished in the year 1759, and it has resisted so many dreadful storms, that there is now the greatest possible confidence in its security. Mr. Smeaton, before he began this building, considered in his mind what was the best form for strength and security; and he thought within himself that there must be something wonderful in the stem of an oak

tree, which the Great Maker of all things had fixed so firmly in the ground, that it was able to resist all the storms and tempests which sweep along the forest. He took the pattern of it, and he found it to be a regular mathematical curve; and instead of making his building straight upwards from the rock, he gave it the curved form of an oak tree. This seems to have answered his expectation most completely.

**EDDISTONE LIGHT-HOUSE IN A
STORM.**



QUESTIONS FROM THE HISTORY OF ENGLAND.

(See page 145.)

1. In what year did Edward III. die ?
2. Who was king after him ?
3. What relation was Richard the Second to the last king ?
4. How old was king Richard when he came to the throne ?
5. What caused great discontent among the people ?
6. Who raised a rebellion, and collected a mob ?
7. What did the king do ?
8. What age was the king at that time ?
9. What was the end of Wat Tyler ?
10. What did the king say to the mob, after Wat Tyler was killed ?
11. Did the king go on as well as he began ?
12. Who took the kingdom by force from the king ?
13. Had the duke of Lancaster any right to the crown ?
14. What was the end of king Richard ?
15. In what year did he die ?

SON OF MAN.

THE "Son of Man" is an expression frequently used in the New Testament to signify our blessed Saviour. It is not, however, used by the writers of the New Testament when they speak of our Lord, but is so used by our Lord when speaking of himself. We know that Christ was the "Son of God;" but he humbled himself, and laid aside his heavenly power, and took upon himself the form of *Man*, and it is in this character that he speaks of himself when he calls himself the "Son of Man." Our blessed Lord here shows us that he had the nature of man, as well as the nature of God.

But every doctrine of Scripture is intended to teach us something. When we think of our blessed Saviour leaving all the happiness and the greatness and the glory of heaven, and taking upon himself the form and the nature of man, and undergoing the greatest labour and sufferings, and the most miserable and painful death, for our sakes; surely this must encourage us to "put our whole trust in him, and to serv

him truly all the days of our life." And when we think that Christ has once visited us "in great humility," in the form of the lowest and humblest of mankind, this should direct our thoughts to the day when he will come again, in great power and glory and majesty, to sit in judgment upon every one of us. Let us seek that, through his merits, our past sins may be pardoned, and let us pray for the help of his Holy Spirit, that we may be enabled to prepare for that great day, when our Judge will sit on his throne surrounded by his holy angels, to judge both the quick and the dead.

CHRISTIAN CONDUCT.

CHRISTIANS must seek to mortify those bad propensities, and give up those bad practices, which gain strength by habit, and pollute the soul; such as, causeless and intemperate anger; a malicious and revengeful spirit; all manner of profane and careless speaking about God and sacred things; all immodest and indecent expressions which tend to defile their own minds,

and those of all who hear them ; all speaking contrary to truth, with a design of deceiving one another. A Christian is said to have "put off the old man with his deeds," Col. iii. 9. That is, every one who is admitted into the church of Christ, and is a sincere and lively member of the same, has his conduct quite different from that of those heathens who know nothing of the religion of Christ, and from those, too, who have only the name of Christians, without any real regard for that religion which their Divine Master has taught them. Seek, and strive then, with the help of divine grace, to live according to the true character of a Christian ; let your faith shew itself by your conduct ; let it bring forth good dispositions and good behaviour, just in the same manner as a good tree bringeth forth good fruit.

SCRIPTURE.

"Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit," Matt. vii. 17.

"Whosoever heareth these sayings of mine, and doeth them, I will liken

him unto a wise man that built his house upon a rock," Matt. vii. 24.

"Every one that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man that built his house upon the sand," Matt. vii. 26.



A PRAYER TO BE USED BY A CHILD.

O LORD, Jesus Christ, suffer a little child to come to Thee. Though I am very young, yet I have sinned against Thee. I beseech Thee to forgive all my sins, and teach me to forsake them.

Put Thy love into my heart, and let me delight to hear of the mercies of the Lord Jesus Christ; how he became a little child; how he suffered; and how, at last, he died to save poor sinners like me.

Let me not love the company of bad children, but learn to serve God. I am weak, Lord help me. I am ignorant, oh teach me. Guide me in the way to heaven, that, at last, I may go where all good children go; and dwell with Thee, my blessed Saviour, for ever. Amen.

A PRAYER TO BE USED BY A YOUNG PERSON.

O LORD, be Thou the guide of my youth. Thou hast created and preserved me. Teach me to depend upon Thee for food and clothing, for health and happiness.

I thank Thee for all Thy mercies to my body; but especially have mercy upon my soul. Give me grace to "seek first the kingdom of God, and his righteousness." Make me to feel that I am a sinner in Thy sight. Forgive me all my sins, through the sufferings and death of Jesus Christ. Keep me from the temptations of Satan, from the sinful pleasures of the world, and from the evil of my own heart. Give me a right spirit, O Lord. Take from me pride and self-will; make me obedient, kind, and diligent. Teach me to love the house of God; to delight in the Holy Scriptures, and in prayer. Enable me to respect all true Christians, and to follow their godly examples. Give me grace to prepare for eternity, and guide me in the right way; that when the hour of dea

comes, I may be found in the faith of Jesus Christ, and ready for his coming. Hear my prayer, I beseech Thee, for Jesus Christ's sake. Amen.



GROWTH OF PLANTS.

How curious is the way in which plants grow ; they are shut up at first in the seed, though some seeds are so small that we cannot see the form of the plant without exceedingly good glasses. But look at this bean : I have split it open, and at the bottom, you may see the little plant. In this state it is too tender to bear the earth next to it, so you see it is provided with a covering. The white part of the bean will nourish the plant till it is stronger ; then the plant will spring out, and the white part will drop off, and the plant will then be nourished by the earth, and will increase every day till it grows up, and comes to perfection. It is so with all vegetables, from humble grass to the stately oak.—*Mrs. Trimmer.*

ON PRAYER.

I trust that every child who reads this little book, is in the habit of praying to God every morning and evening.

If we would keep from sin, we must be earnest in prayer.

But, besides our regular morning and evening prayers, we ought to take other opportunities of directing our thoughts to our heavenly Father, "God is about our path, and about our bed, and spieth out all our ways." He is near to every one of us. It is he that watches over us, and keeps us from the dangers which surround us every moment, both by day, or by night. Surely then we ought to lift up our hearts in thankfulness to him who is constantly about us, and constantly taking care of us. If we were traveling on a journey through a dangerous country, and where the road was hard to find; and any one was so kind to us as to offer to shew us the way, and to go with us to our journey's end, and defend us against every danger, surely we should think ourselves greatly obliged to such a person, and should po"

forth our thanks to him with all our hearts, and with every word of gratitude that we could think of. But God is to us that merciful guide through the journey of life. Let us then thank him for his constant kindness, and merciful help. And, as he has promised, that if we seek him, we shall find him, let us earnestly beg for his continued help, that he would keep us from all sin, and from every kind of danger. And let us ever remember, that sin is the greatest of all dangers, for it ruins our bodies and our souls too.

“ From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation, good Lord deliver us.”

INDUSTRY OF ANIMALS.

How busy are the little creatures which we behold ! Observe the birds, and the bees, and the ants ! None of them are idle, all are employed. They do not saunter away their time, but build
 uses, and take care of their families.

The young ones learn readily what the old ones shew them how to do ; and little boys and girls should likewise be desirous of improving from the instructions that are given them.—*Mrs. Trimmer.*

“ Go to the ant, thou sluggard ; consider her ways, and be wise,” Prov.

THE ASS.

THERE is an ass ; he makes but a poor appearance, when compared with that fine creature, the horse ; but we must not despise the ass on account of his appearance : he is a useful creature : he will do hard work, and it costs but very little to keep him, for he will be contented with what he can pick up, or even with a few dry leaves, or a little bran, and requires no stable to shelter him, nor groom to attend him ; so that people who cannot afford to keep horses may have an ass ; and he will draw a cart, or carry panniers, or do any sort of hard work. It is very barbarous to treat such valuable creatures ill, to overload them, to beat them severely, or to starve them.—*Mrs. Trimmer.*

BIRDS' NESTS.

I am always sorry to see birds' nests taken, when I think how many miles the poor creatures have flown to procure the materials, and how hard they must have worked, with no other tools but their beaks and claws to build with. We should not like to be turned out of a comfortable warm house ourselves. The farmers indeed sometimes find themselves under the necessity of destroying some kinds of birds for eating the corn, and hundreds are killed on that account; besides, there are great birds, such as hawks and kites, which devour a great many, so they have enemies enough without little boys, who take them for no purpose but only idle sport.—*Mrs. Trimmer.*

GRACE BEFORE MEAT.

Bless, O Lord, this food to our use, and strengthen us both in body and soul to serve Thee, through Jesus Christ. Amen.

AFTER MEAT.

We thank thee, O Lord, for what we have now received, and we pray Thee to make us evermore mindful of Thy mercies, through Jesus Christ. Amen.

THE
National School Magazine.

NO. 39.] NOVEMBER 15th, 1825. [VOL. II

SHORT HISTORY OF ENGLAND.

(No. XX.—*Continued from p. 117.*)

HENRY VII.



WE have said that, after King Richard the Third was killed at Bosworth Field,

in the year 1485, Henry the Seventh became king. There was a young princess Elizabeth, the sister of the little king who was killed by Richard in the Tower. This princess was the right person to have had the crown. King Henry married her, and thus all parties were satisfied. The king was of the red rose party, and the queen was of the white rose; and this marriage united the two families, so that there was an end of the wars between the houses of York and Lancaster, which, for so many years, had caused such bloodshed throughout the kingdom. Henry was a good king, and took great pains to make his people happy; but still many of the people were discontented, and a great deal of opposition was raised against him. There was one Lambert Simnel, the son of a baker, who pretended to be the son of the duke of Clarence, who was drowned in the butt of Malmsey. This young man set up his claim to be king; and there were some people foolish enough to join him, and encourage him in his false pretences. It was, however, so plain a piece of

imposition, that he never raised followers enough to give him a chance of succeeding. His party was soon put down, and he was taken prisoner; and this pretended young prince was made a scullion in the king's kitchen. The king had no desire to use any greater severity to the poor youth.

Soon after this, another pretender to the crown sprung up. He said that, though it was reported that the young king Edward and his brother, the duke of York, were murdered in the Tower, yet that the duke was not murdered, and that he himself was that very duke of York, and therefore the heir to the throne. There were many people who believed the story, and joined this youth, calling him king Richard the Fourth. He had, indeed, so many powerful friends, that he was enabled to raise a large army. When he found, however, that king Henry was marching with his forces to oppose him, he was willing to submit, and to give up all pretensions to the crown. Some of the ringleaders in this conspiracy were put to death, but Perkin's life was spared, on condition that he would

sign a paper, confessing himself to be an impostor, and read it publicly to the people. He was then put under confinement, but he, some time afterwards, escaped; and, when he was taken again, he was hanged at Tyburn. There were many people who believed Perkin's story at the time, and there are some who do, even at the present day.

When Henry was freed from the interruption which these conspiracies occasioned, he gave all his thoughts to the best method of doing good to the people; and he made such laws, and introduced such habits as were likely to make the nation happy. He encouraged trade and commerce, and arts and learning; and he increased the power of the kingdom, though he endeavoured to avoid wars. He was so desirous of enriching the public treasury, that he often carried this too far, and extorted large sums of money from the people. — Henry died in the year 1509, at his palace at Richmond, and was buried in Westminster Abbey, in that beautiful part which is called Henry the Seventh's Chapel, and which had been built a few years before.

It was during this king's reign that Columbus discovered America; and that the art of printing was introduced into England by William Caxton.

(To be continued.)

LESSON FOR A CHILD.

No. XIX.

(FROM A BRIEF VIEW OF SCRIPTURE HISTORY FOR CHILDREN.)

(Continued from p. 135.)

AFTER these things, the children of Israel journeyed on to come to the land of Canaan. Moses led them; but God was their Ruler and Guide, and went before them in a cloud by day, and in a pillar of fire by night, to shew them the way they should go. But their way lay through a barren country, and a wilderness where they found it hard to get food. And the people were disobedient, and murmured against Moses, and against God, and forgot the wonders that God had done for them already, and that he had pro-

mised, if they would put their trust in him, to bring them safely into the land of Canaan. But, instead of putting their trust in the Lord their God, they turned aside from all his laws, and often provoked him to anger by their great wickedness. Yet he was so merciful that he forgave their sins, and destroyed them not, but pitied them, and brought them out of all their troubles. And when they were in the wilderness, ready to die for want of food, he rained down food for them from heaven; and, when they were thirsty, he brought water for them out of a rock of stone. And the Lord gave them the ten commandments; and Moses wrote them upon two tables of stone, and they were given to the people. And God said to the people, "If ye will do these things, and keep my covenant, and observe my laws, then ye shall be my people, and I will be your God." And they answered and said, "All that the Lord hath spoken we will do." Yet, immediately afterwards, they turned back to their evil ways, and made themselves idols, and provoked

the Lord to smite, so that he said he would have destroyed them, if Moses had not prayed to him to forgive his people.

Questions to be asked, after the child has read the Lesson.

Q. Where did the children of Israel journey, after these things?

A. Through the wilderness, to go to the land of Canaan.

Q. What is a wilderness?

A. A place where there are but few inhabitants, where the land is dry and barren, not bringing forth corn and fruit.

Q. Who took care of the people in the wilderness?

A. God.

Q. How did God guide them?

A. He went before them in a cloud by day; and a pillar of fire by night.

Q. Did God give them food in the wilderness?

A. Yes; he rained food for them from heaven, and gave them water out of the stony rock.

Q. Were the people thankful to God for his great mercies to them?

A. No; they provoked him to anger, many a time, and kept not his laws.

Q. What were the laws that God gave them?

A. The ten commandments.

Q. On what were they written?

A. They were written on two tables of stone.

Q. Did the people promise to keep them?

A. Yes; they said, "All that the Lord hath spoken we will do."

Q. What is the first of the ten commandments?

A. Thou shalt have none other gods but me.

Q. Did the children of Israel keep this commandment?

A. No; they made themselves idols.

Q. What are idols?

A. Images made by the hand of man, and worshipped as gods.

Q. What does *Idolatry* mean?

A. It means worshipping these idols.

Q. Did God punish the Israelites for their idolatry?

A. Yes; and said he would have destroyed them, if Moses had not prayed him to forgive their sins.
(To be continued.)

NATURAL HISTORY.

THE SEAL.



THESE creatures generally have their dens in hollow rocks, or caverns near the sea, but out of the reach of the tide. They live a good deal in the sea, but in summer time they will be found

basking in the sun on the rocky parts of the shore. Here they will sometimes sleep, but not long together, for they are very watchful, and afraid of being taken. In deep water, the motion of seals is very quick. They will dive like a shot to forty or fifty yards depth, and up again in a few moments. A person in Cornwall once saw a seal in pursuit of a mullet; the seal turned it as a greyhound does a hare. The mullet made for the shallow water, and in a curious manner threw itself on its side, that it might lie in the shallowest place possible, and thus it escaped.

It is said that seals, if taken young, may be tamed, and made to answer to their names like a dog. A seal was exhibited in London, who answered to the call of his keeper, and did what he commanded. He would take food out of his hand, and come out of the water when he was called, and other things of this kind.

A Scotch farmer going to catch lobsters in the Frith of Forth, took a seal in the rock. He kept it in his family for three days; but it was con-

sidered as a troublesome guest, and the man, with some of his companions, took it to some distance out at sea, and threw it in the water. It immediately, however, returned to them. The men then took it out again, and hid themselves behind a rock; but the animal found out their hiding place, and came to them. The farmer, at length, took it home again.

These animals will sit on a rock during a thunder-storm, looking as if they greatly enjoyed the disturbance.

Seals inhabit caverns in rocks on the sea side, and the rough masses of ice, in northern climates. They are pursued and killed for the sake of their skins and oil. The seal-fishery is a great business among the inhabitants of Greenland. The flesh supplies them with food, the fat gives them oil for their lamps, and the sinews serve for thread to sew with. The skins supply clothing, coverings for beds, houses, boats, and thongs and straps of every description. Seals are found on many of the rocky shores of England, Ireland, and Scotland.

The females produce two or more young ones at a birth.

CRUELTY.

BAD dispositions grow upon us, if we indulge them. A boy who is cruel to dumb animals, generally grows up to be a cruel man, and his savage disposition will shew itself in his brutal treatment of his fellow-creatures, when they are in his power.

VERSES.

HOLDING A MOTH BY ITS WINGS.

Oh, how you hold that little thing !
 I fear you'll break its pretty wing ;
 How can you like to give it pain ?
 Pray do now let it go again.
 Ah ! cruel boy ! see what you've done !
 No more 'twill flutter in the sun,
 Or fly about by candle light,
 For now 'tis killed ; sad painful sight ;
 Its horns are curl'd, close to its head,
 Its wing is off, and it is dead.
 If with a fly a Boy begins,
 To steel the heart by sticking pins,
 To run its little body through,
 Or pull its legs, or wings, off too ;
 He'll do as much when grown a man,
 To fellow-creatures if he can.

Easy Rhymes for Children.

LINES WRITTEN BY THE LATE PRINCESS
AMELIA, DURING HER LAST SICKNESS.

UNTHINKING, idle, wild, and young,
I laughed and danced, I talked and sung,
And proud of health, of freedom vain,
Dreamed not of sorrow, care, or pain :
Oh, then, in those light hours of glee,
I thought the world was made for me.

But when the hour of trial came,
And sickness shook my feeble frame,
And folly's gay pursuits were o'er,
And I could sing and dance no more ;—
Oh ! then I thought, how sad 'twould be,
Were *only* this world made for me.

SCRIPTURE.

If thou incline thine ear unto wisdom, and apply thy heart to understanding ; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord ; for the Lord giveth wisdom, and out of his mouth cometh knowledge and understanding. *Prov. ii. 2.*

Behold how good and pleasant a thing it is for brethren to dwell together in unity. *Ps. cxxxiii. 1.*

CHRISTIAN DUTY.

My duty is "to do unto all men as I would they should do unto me."—*Church Catechism.*

The duty thus described in our catechism is taken from the direction given by our blessed Saviour, who told us that the first and great commandment was to love God with all our heart and mind, and soul and strength; and that the second great commandment was "to love our neighbour as ourselves." These two commandments contain, in few words, the sum of the instructions of the Law and the Prophets. We find, from these, that we are to be devout and holy towards God. If we neglect this, we are guilty of a great offence against our Almighty Father, however pleasing we may have made ourselves in the eyes of men. But we must likewise remember, that to please God we must be kind to our fellow-creatures also. We have opportunities of shewing this disposition every day of our lives. It is not only to be shewn on great occa-

sions ; but there are a thousand little circumstances constantly occurring, to prove whether we desire to observe this rule or not. How often do we see children at school disputing with one another, and all trying to gain their own will. But, if they wish to obey the Scripture rule, they will try to put themselves in the situation of others, and then ask how they themselves would like to be treated. Let them think of the pleasure of others, and thus try to make them happy. This sort of consideration will lead to great improvement of the disposition, and will shew that the lessons of Scripture which they read are turned to good account.

AGAINST SELFISHNESS.

I.

Love and kindness we may measure,
By this simple rule alone ;
Do we mind our neighbour's pleasure,
Just as if it were our own ?

II.

We should always care for others,
Nor suppose ourselves the best :
Let us love like friends and brothers,
'Twas the Saviour's last request.

III.

His example we should borrow,
 Who forsook his throne above,
 And endur'd such pain and sorrow,
 Out of tenderness and love.

IV.

When a selfish thought would seize us,
 And our resolution break,
 Let us then remember Jesus,
 And resist it for his sake.

Hymns for Infant Minds.

A HYMN FOR A CHILD.

I.

Be with me, Lord, where'er I go;
 Teach me what Thou would'st have me do;
 Suggest whate'er I think or say;
 Direct me in thy narrow way.

II.

Prevent me, lest I harbour pride,
 Lest I in my own strength confide;
 Shew me my weakness; let me see,
 I have all power, my God, from Thee.

III.

Enrich me always by Thy love;
 My kind Protector ever prove;
 Lord, plant Thy love within my breast,
 And let Thy Spirit on me rest.

IV.

Assist me, teach me how to pray,
 Incline my nature to obey;
 That Thou abhorr'st; that bid me flee,
 Only love what pleaseth Thee.

THE
National School Magazine.

NO. 40.] DECEMBER 1st, 1828. [VOL. III.

QUESTIONS FROM THE HIS-
TORY OF ENGLAND.

(See page 145.)

1. Who became King of England, after Richard the Third was killed at the battle of Bosworth Field?
2. In what year did this happen?
3. Who ought to have possessed the throne at this time?
4. Whom did Henry marry?
5. Was Henry of the red or white rose party?
6. Which was Elizabeth of?
7. What put an end to the wars between the houses of York and Lancaster?
8. Did any Pretender to the crown spring up?
9. What was his name?

10. What was his quality ?
11. Whom did he pretend to be ?
12. What became of him ?
13. What other pretender arose ?
14. What was *his* name ?
15. Whom did *he* pretend to be ?
16. Did many people believe his story, and support his pretensions ?
17. Was he taken prisoner ?
18. Upon what condition was his life spared ?
19. Was he put under confinement ?
20. Did he escape ?
21. What became of him after he was again taken ?
22. When these conspiracies were over, to what did the King turn his attention ?
23. In what year did Henry the Seventh die ?
24. Where was he buried ?
25. What great country was discovered during this King's reign ?
26. By whom ?
27. What particular art was introduced into England ?

Go not into the way of evil men ;
avoid it, turn from it,

LESSON FOR A CHILD.

No. XX.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)*(Continued from page 153.)*

BECAUSE the Israelites did not trust in him, God punished them, and let them wander forty years in the wilderness before he brought them into the land of Canaan. At the end of this time Moses died; and when he was dead, Joshua led the people in his stead. Joshua was a brave and good man, and put his whole trust in the Lord his God. And, when the people murmured against the Lord, Joshua always checked them, and told them that they need not fear, and that they must not murmur against the Lord, for that, if the Lord delighted in them, he would bring them into the good land which he had promised them; but that they must not rebel against the Lord to make him angry. So the Lord blessed Joshua, and gave him

great power ; and Joshua led the people safely into the land of Canaan. They found the land full of wicked people, who worshipped idols. But Joshua told the children of Israel that they must oppose these idolaters, and fight against them. He bid them to be strong, and of good courage, and to fear not their enemies, for that the Lord their God was with his people, and that he would give them the land. Then Joshua led the Israelites to fight against the idolaters ; and the Lord was with his people, and made them stronger than their enemies, so that they overthrew them, and killed them, and took their towns, till at last the children of Israel were settled safely in the land which God had promised to their forefathers.

Questions to be asked after the child has read the Lesson.

Q. How many years did the children of Israel wander in the wilderness ?

A. Forty years.

Q. Who died, when they came near the land of Canaan ?

A. Moses.

Q. Did Moses leave any one to take care of the people when he was dead?

A. Yes; Joshua.

Q. Was Joshua a good man?

A. Yes; he trusted in God.

Q. Did God bless him?

A. Yes; and enabled him to lead the Israelites, in safety, into the land of Canaan.

Q. Had they any enemies to fight with?

A. Yes; all the wicked people who lived in the land of Canaan.

Q. Were there many of these people?

A. Yes; and they were strong and mighty.

Q. Were the Israelites afraid of them?

A. No; for God gave them power to stand against them.

Q. Did they overthrow them?

A. Yes; they overthrew them one by one, and killed them, and took their towns, and were then settled in the land which God had promised to their fathers.

(To be continued.)

NATURAL HISTORY.

THE CAT.



THE wild cat is a terribly fierce animal. Happily we have not many of them in this country. There are said to be a few in the mountainous parts of Scotland and Ireland, as well as in the woods in the north of England.

The manners of the cat are entirely changed by education; those brought up in our houses being perfectly tame and gentle. A dog is noted for his

faithfulness to his master, but the cat seems to shew attachment principally to the place where she has been brought up, keeping to the same house, although the inhabitants are changed. This is probably because she knows all the holes and crevices where the mice are to be found.

The mother cat is particularly fond of her young ones; and it is very pleasing to see the delight she takes in all their little tricks and gambols. When her own kittens are taken away from her, she has been known to nurse a little everet, or a squirrel, or even a rat.

The whiskers of the cat are very curious; and they are extremely useful to her besides. She has long hairs on the upper lip, and on the eye-brows, and on the cheek. When she erects these, they extend out in a sort of circle, as big as her whole body; and when she comes to a hole, she can tell, by feeling with her whiskers, whether she is able to pass through it or not. Some people say that cats can see in the dark. We must not believe this. They can, however, see with less light than most animals, and ind

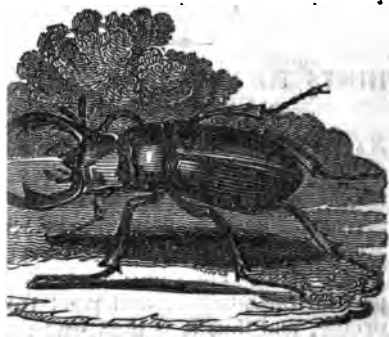
they cannot bear a very strong light. They are enabled to guard against this inconvenience by the curious manner in which their eye is constructed. The pupil of the eye is that opening by which the rays of light enter; it is the little, round, dark spot which we see in the middle of the eye. Now, in our own eyes, this pupil is larger when there is but little light, because we then want to admit more rays. When it is very light, fewer rays will do, and then the pupil contracts, (or grows smaller.) We may see this, if we look into a glass, and open and shut the window-shutter, so as to vary the degree of light. But the pupil of the cat's eye is different from ours; it is not always a circle; she closes it up almost to a line, when there is much light. Towards night, it becomes round again.

Cats are very clean creatures; we often see them washing their faces, and quite behind their ears. They cannot reach these places to lick them with their tongues; they therefore lick their paws, and use them as sponges. The fur of the cat, if dry,

will send forth electric sparks when rubbed, as may be easily seen by trying the experiment in the dark; rub gently backwards and then forwards.

It is curious to see a kitten playing with its own figure in a looking-glass.

THE STAG BEETLE.



jaws of this creature are toothed, extend so far beyond the head as resemble horns. The females lay eggs in rotten trunks of trees.

The grub, when hatched, is nourished under the bark; and it passes six years in the form of a grub, and then becomes a beetle. They generally lie concealed in the trunks or branches of trees during the day, and fly abroad, or feed on the leaves of trees in the evening. They are seen principally in the month of July. They seem to be more common in the south of England than in other parts.

HINTS TO NATIONAL SCHOOL CHILDREN.

NATIONAL School Children generally sit together at Church, and they are taught to join in the responses of the service: I mean in those parts which are appointed for the people to repeat. This is right. The Church-service has part for the minister, and part for the people, and thus it is that our service is said to be a social worship. The prayers too, which the Minister offers up, are the prayers of the people also; and the people are therefore to join in them with their hearts, though they

do not join aloud with their voices. In repeating the responses, it is better not to be *too* loud, for a large body of children, all speaking together, may drown the voices of all the rest of the congregation. You should, however, be very careful that you do not repeat the words of the Prayer-Book in a careless, thoughtless manner. Your mind and thoughts should go along with you all the time. You are offering petitions to God, and therefore wilfully to let your thoughts be turned to any other subject, is a very great sin. In many churches, I hear the children repeating the responses, and I hear nobody else. This is quite wrong, as it belongs to every body in the church. You are taught to kneel down whilst you are praying, and this is right; but I have seen, in some churches, that the children are almost the only persons who kneel down. This is all wrong. Kneeling is the proper position for prayer. When a person is ill, or lame, and cannot kneel, then the case is different. God searcheth the heart, and can judge between a devout worship, and a careless one.

When a person is not kneeling, we can hardly believe that he is praying.

Now what I wish to advise you to do, is to think of these things, and to think seriously of them, and to consider why you do them. You will then see that when you have left school, you are not to leave off these good practices. You have, perhaps, learned to sing also. When you are grown up, then you should join in the singing of the church. If we were all to be taught these things when we were young, and not forget them when we grow old, we should make a congregation of worshippers much more devout in their appearance than we now behold. I say in *their appearance*; for there may be the appearance without the reality. This is hypocrisy,—may God keep us from this sin! Though, however, there may be an appearance of devotion without the reality,—yet there cannot well be the reality without the appearance. Let us shew our respect for the service of God by the outward reverence of our behaviour, and by the ~~inner~~ observance of his appointed

worship; and let us, at the same time, know that, for our service to be really acceptable in the sight of God, it must be an offering not only of the lips, not only of the body, but it must be the inward offering of the affections and of the heart.

Questions and Answers, from "Watts's Preservative from the Sins and Follies of Childhood and Youth."

Q. What are the chief dangers that attend childhood and youth?

A. We are in danger of many sins; and many frailties and follies attend whilst we are young.

Q. What is it that is most properly led sin?

A. Doing what God has forbidden, neglecting to do what God has required.

Q. What do you call frailties and follies?

A. Those things which God has not plainly forbidden; but which would, indulged in, lead us into sinful prac-

tices, and are attended with many inconveniences.

Q. How many sorts of sins are committed by mankind?

A. Our sins are of three sorts,—the sins of the heart, the sins of the tongue, and the sins of the life.

Q. Against whom are those sins committed?

A. Some more directly against God, some against our neighbours, and some against ourselves.

Q. But are not all sins committed against God?

A. Yes; we sin against God in all the evil that we do, because his law forbids it all; but, in some sins, we do more particular injury to our neighbours or ourselves.

Q. Are children and youth in danger of all these sorts of sins?

A. Yes; our natures being sinful, we are in danger of those sins, as well as grown persons.

Q. What are the best ways to avoid those sins?

A. I must do these five things:

1. I must endeavour to see the evil.

nature, and ill consequences of every sin that I am in danger of.

2. I must be sorry for what evil I have done in time past.

3. I must pray to God to renew my sinful nature, and to give me strength against these sins.

4. I must trust in Jesus Christ, and his grace to keep me from them.

5. I should have some good reason, and some suitable Scripture in my memory, always ready to oppose them.

SPEAKING TRUTH.

I.

THOSE children who a promise give,
Should always keep their word;
And falsehood from their little mouths,
Should never once be heard.

II.

For when a child a lie has told;
He cannot be believed;
Not even when the truth he speaks,
Because he once deceived.

III.

Oh! who would falsehood dare to tell,
And bring himself to shame;
And thus oppose the God of truth,
And mock his holy name?

Easy Rhymes for Children.

A HYMN FOR A CHILD.

I.

LORD! teach a little child to pray,
 Thy grace betimes impart;
 And grant thy Holy Spirit may
 Preserve my infant heart.

II.

For Christ can all my sins forgive,
 And wash away their stain;
 And fit my soul with him to live,
 And in His kingdom reign.

III.

To Him let little children come,
 For He hath said they may;
 His bosom then shall be their home—
 Their tears He'll wipe away.

IV.

For all who early seek His face,
 Shall surely taste His love;
 Jesus shall guide them by His grace,
 To dwell with Him above.

A meek and quiet spirit is, in the
 sight of God, of great price. 1 Pet.
 iii. 4.

Better is a dry morsel and quietness
 with, than a housefull of dainties
 life. Prov. xvi. 1.

THE
National School Magazine.

NO. 41.] DECEMBER 15th, 1885. [VOL. III.]

SHORT HISTORY OF ENGLAND.

(No. XX.—*Continued from p. 149.*)

HENRY VIII.



AFTER the death of Henry the Seventh,
in the year 1509, his son Henry the

Eighth became king. He was only eighteen years old when he came to the throne. His chief minister and adviser was Cardinal Wolsey, a proud and ambitious man, who heaped together vast sums of money in the king's service. When, however, his opinions interfered with the wishes of the king, he was dismissed from court, his property was seized, and he died in disgrace and distress.

Henry the Eighth had six wives; the first was a Spanish princess, Catharine of Arragon, who had been formerly married to prince Arthur, (the elder brother of Henry,) who was now dead. By this queen Henry had one daughter, who was afterwards the bloody queen Mary. After a time, the king was tired of the society of Catherine, and wished to have another wife. He had fallen in love with Anna Bullen, and was determined to get rid of his queen, though they had now been married about eighteen years. He pretended that his conscience told him that his brother's widow could not be his lawful wife. Cardinal Wolsey did not agree to this separation, and was

this that so offended the king, that he was determined to ruin the Cardinal. The truth was, that in those days the Roman Catholic religion prevailed in England, and Anna Bullen was a protestant, and Wolsey and the Papists were therefore very much against the divorce of Catherine and the marriage with Anna. The king, however, got the better, and he soon married Anna Bullen. This queen had one daughter, who was afterwards the famous queen Elizabeth.

It was not long before the king grew tired of this queen as he had done of the other, and he wished to get rid of her, and to marry the lady Jane Seymour, whom he had lately fallen in love with. An accusation was, therefore, drawn up against Anna Bullen, and she was found guilty, and condemned to death. She was soon afterwards beheaded on Tower-hill.

The king immediately married Jane Seymour, and, after a time, a son was born, who was afterwards king Edward the Sixth. About two days after the birth of this child, the queen herself died.

Not long after this, the king would have another wife. This was a foreign lady, Ann of Cleves, whom the king had never seen, but he married her because he thought that he should gain powerful friends and allies on the continent by this match. Moreover, the artist who painted her picture had made her look handsome, although she was not at all so. The king never liked her, and he soon got rid of her, and married another lady called Catherine Howard. After a time this lady was accused of bad conduct, and found guilty; and she, too, was beheaded on Tower-hill.

About a year after this, the king married another wife, Catherine Parr, a widow. She conducted herself so well that Henry could find no cause of accusation against her, although his violent temper often put her in danger of her life. The king's own end, however, approached; he was seized with a painful disorder in his legs, which, after tormenting him for some time, carried him off in the year 1547.

It was in this reign that the *Reformation* was begun. By this, the reli-

gion of the country, which had been Roman Catholic, was now changed to the *Protestant*. The Protestants were so called because they protested against the errors of Popery. In Popish times the people had no Bibles or Prayer Books; they were all written in Latin, and read to them by the priests; —but this could be of no use to the people, who did not understand the language. Protestants have the Scriptures, and their religious services in their own language; and the beginning of this great benefit was brought about in England by Henry the Eighth; not that this king cared any thing about religion; but all he did was from anger against the pope, because he would not consent to his putting away his first wife to marry Anna Bullen. However, though the Reformation was brought about by an unworthy instrument, yet we ought to be thankful, as Christians, that we have the blessing of this great good.

(*To be continued.*)

LESSON FOR A CHILD.

No. XXI.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)

(Continued from p. 165.)

WHEN Joshua saw that there were very few enemies left, he settled the people of Israel in the land, and portioned out all the land between them.

Then he called all the people together, and bade them remember all the good things that God had done for them, and how he had taken them to be his own people, and brought them in safety out of the land of Egypt; and how he had driven out the nations before them, and planted them in; so that they were at rest from their enemies.

And Joshua bid them "to remember all these things; and to feel assured that if they would serve the Lord their God, and fear him, and keep his commandments, that then God would bless them, and keep them,

and that they should live in peace in the good land which he had given them. But if they turned from the Lord to do wickedness, that then God would punish them, and bring evil upon them, and that they should be driven out of the land, and it should be given to another people; and that they should be scattered in all countries, and not have a home of their own, if they would not serve the Lord, who had given them the land, and all that was in it." Then all the people said, "The Lord is our God, and him will we serve."

Questions to be asked, after the child has read the Lesson.

Q. What did Joshua do before he died?

A. He divided the land of Canaan amongst the people.

Q. And what did he charge them to remember?

A. The great things that God had done for them.

Q. What had God done for them?

A. Brought them safely into the

land of Canaan, and driven out their enemies before them.

Q. What did Joshua say would happen to them if they did not keep God's commandments?

A. He said: that God would drive them out of the land which he had given them, and scatter them into all countries.

Q. Did Joshua earnestly charge them to remember this?

A. Yes, again and again.

Q. What did the people say?

A. That they would serve the Lord for ever.

(To be continued.)

SCRIPTURE.

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured. Prov. xiii. 18.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed, Prov. xiii. 19.

The soul of the sluggard desireth, hath nothing; but the soul of the eat shall be made fat, Prov. xiii. 4.

THE SLUGGARD.



I.

'Tis the voice of a sluggard, I heard him complain,

"You have wak'd me too soon, I must slumber again;"

As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his heavy head.

II.

"A little more sleep, and a little more slumber,"

Thus he wastes half his days, and his hours without number;

And when he gets up, he sits folding his
hands,
Or walks about sauntering, or trifling he
stands.

III.

I pass'd by his garden, and saw the wild
brier,
The thorn and the thistle, grew broader
and higher ;
The clothes that hang on him are turning
to rags,
And his money still wastes, till he starves
or he begs.

IV.

I made him a visit, still hoping to find
He had took better care for improving his
mind,
He told me his dreams, talk'd of eating
and drinking,
But he scarce reads his Bible, and never
loves thinking.

V.

Said I then to my heart, Here's a lesson
for me,
That man's but a picture of what I might
be ;
But thanks to my friends for their care in
my breeding,
Who have taught me betimes to love
working and reading.

HYMN.

Christmas.

Lo return'd the joyful season,
 When the blessed Son of God,
 From his Father's throne descended,
 And with sinful man abode.
 Hallelujah, hallelujah, hallelujah—Amen.

Though he dwelt in boundless glory,
 Where the tide of bliss o'erflows;
 Yet, to save a world of sinners,
 He became a man of woes.

Far from God mankind had fallen;
 Nothing could redeem our race;
 Nothing, but thy blest atonement,
 Prince of righteousness and peace!

Press'd with loads of guilt and anguish,
 Hopeless now no more we groan;
 What is man, thou dear Redeemer,
 That such love to him is shewn?

Since for us he liv'd in sorrow
 And expir'd in cruel pain;
 How shall we our sins retaining,
 Crucify our Lord again?

Lord! impart thy grace and blessing,
 Make our hearts and tongues agree,
 With the heavenly hosts triumphant,
 Still to bless and worship thee.

Glory be to God, the Father;
 Glory be to God, the Son;
 Glory be to God, the Spirit;
 Hail for ever, Three in One.

Rev. N. Bull.

SCRIPTURE.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish, Prov. xii. 1.

A righteous man regardeth the life of his beast, Prov. xii. 10.

The way of a fool is right in his own eyes; but he that hearkeneth unto council is wise, Prov. xii. 15.

The lip of truth shall be established for ever; but a lying tongue is but for a moment, Prov. xii. 19.

Lying lips are an abomination unto the Lord; but they that deal truly are his delight, Prov. xii. 22.

END OF VOL. III.

Printed by R. Gilbert, St. John's Square.

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THE
National School Magazine.

NO. 31.]

JULY 15th, 1825.

[VOL. III,

SHORT HISTORY OF ENGLAND.

(No. XVI.—*Continued from p. 180.*)

HENRY V.



ON the death of Henry the Fourth, in the year 1413, prince Henry became

king. He then began quite a new course of life; he repented of his former ill behaviour, and set himself to consider what it was his duty to do for the good of the nation. He allowed his old companions enough to support them in an honest way, but he declared that they should never come into his presence till they had given a good proof that they had forsaken their bad practices. He bestowed his favours upon those persons who had been endeavouring to do their duty, although they might have done what was disagreeable to him in former days. There was a judge named Sir William Gascoyne, who once had very properly sent the young prince to prison for bad behaviour; and this judge naturally expected that the prince, now he was become king, would turn him out of his office; but he found it quite the contrary, for the young king sent for him, and told him that he was an honest and upright judge, and that he was thankful to have an officer like him, who would execute justice on the great as well as on the little.

At the time we are speaking of, the

Roman Catholic religion prevailed in England as well as in many other parts of the world ; and one of the great objections to this form of religion was, that the Bible and the Prayer Book were not to be had in the English language, but were both written in Latin, so that the people were kept in great ignorance, and there seemed no likelihood of their coming to the knowledge of the truth ; for what could they do without the Scriptures, and how could they offer up their prayers properly at Church when all the service was performed in a language which they did not understand ?

There had long been several good men who were desirous of having the Scriptures in English, for the benefit of the people. One of these, named Wickliff, had translated the Bible into our own language in Richard the Second's time, but the people were forbidden to read it ; and now, during the reign of Henry the Fifth, several people were put to death for encouraging the people to read the Bible which Wickliff had translated. Lord Cobham was burned to death for this attempt

was roasted over a slow fire till he was dead, in a manner too barbarous to describe.

King Henry was very desirous of putting a stop to these cruelties, and he thought that a war against the French would turn the minds of the people from these cruel persecutions of their fellow-subjects. He accordingly went over to France with a large army, determined to try to conquer the French, and to get the crown for himself. The king of France raised a great army to oppose him, and a great battle was fought between them, at Agincourt, in France, where the English gained a complete victory, although their army was very small, compared with that of the French. After this, king Henry * married the daughter of the king of France, and it was agreed that he should himself be king of France after the death of the present king. The king of England, however, soon died himself; and there was an end of all his ambition. This was in the year 1422.

(To be continued.)

* See the Picture.

LESSON FOR A CHILD.

No. XI.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)

(Continued from p. 8.)

SOME time after this, Abraham died ; and Isaac continued to live in the land of Canaan. And God appeared to him, and told him that he would give the land of Canaan to his seed after him. And God made Isaac the same promises which he had made to his father Abraham, and told him that he would bless him, and that from one of his sons should come a great nation, and that in his seed all the families of the earth should be blessed.

And, when the two boys were grown up, Esau came one day from hunting in the field ; and he was hungry, and his brother Jacob had some pottage ; and Esau said to him, "give me, I pray thee, of thy pottage." But Jacob said, "I will give thee some of my pottage, if thou wilt give me thy birth-right," and Esau said he would

him up his birth-right. So Jacob fed him with his pottage: and thus Esau shewed that he despised his birth-right; which shewed also that he despised the great promises of God to his family, which promises belonged to the elder by his birth-right.

Questions to be asked, after the child has read the Lesson.

Q. Where did Isaac live when his father Abraham was dead?

A. He lived in the land of Canaan.

Q. What did God promise him?

A. The same things that he had promised to his father Abraham.

Q. What were they?

A. That he would bless him, and his children's children, and give them the land of Canaan for their possession, and make of them a great nation.

Q. What else did God promise him?

A. That in his seed should all the families of the earth be blessed.

Q. What did this blessing mean?

A. That Christ was to be born of his family.

Q. How many sons had Isaac?

A. Two. Esau and Jacob.

Q. What happened to Esau one day, when he came in from hunting?

A. He saw his brother Jacob with a mess of pottage before him.

Q. What did Esau ask him for?

A. Some of his pottage.

Q. Did Jacob give him any?

A. He said, "Give me up thy birth-right, and I will."

Q. What was Esau's birth-right?

A. The hope that the great nation should come from him, as well as the Blessing of all the nations of the earth.

Q. Did Esau, then, sell his birth-right for a mess of pottage?

A. Yes.

Q. Did it not shew that he despised God's promises, to be so ready to part with them?

A. Yes.

Q. Did he not wish to get back his birth-right?

A. Yes; but he could not, though he sought it earnestly with tears.

(To be continued.)

NATURAL HISTORY.

ON TREES.

THE sap-vessels of a tree answer the same purpose as the blood-vessels of the human body. The roots of a tree draw moisture from the earth, and this moisture is carried through an amazing number of small vessels, even to the very end of their leaves.

There is one species of the aloe, the leaf of which being cut off will not dry for several weeks. This grows in a hot country where there is but little rain; this plant, for want of rain, would soon be dried up, if it was not full of moisture itself, and if the skin was not so contrived as to hold in the moisture.—*Dialogues on Natural History.*

THE CUCKOO.

THIS bird does not hatch its own egg, but lays it in the nest of a small bird, as the wagtail or hedge-sparrow. It does this, because it leaves our country before its young is strong enough to follow it; and then the other bird takes care of the young cuckoo.

SEEDS.

Go to that row of peas, just coming above ground, and pull one of them up. Observe, the seed has just burst. Out of one side of the pea, you see comes the root; out of the other, comes a little sort of plume, which spreads out into the leaves; whichever way the seed is thrown into the ground, the root part works downwards, and the leaves upwards; so that the seed which falls into the ground the wrong way must work quite round to get into its right position, and it does so.

The number of seeds produced by one plant is truly astonishing. A single tobacco plant is said to have yielded three hundred and sixty thousand seeds.

Some seeds are wrapped up in down, as those of the rose and cotton plant; and some of them are in a bladder, as the bladder senna.

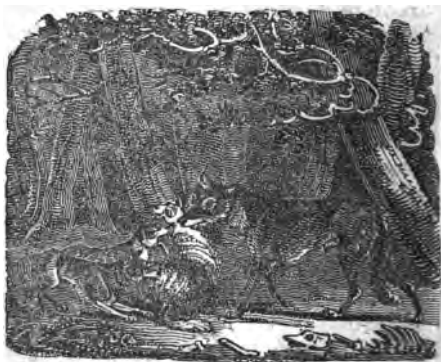
Some seeds, as those of the dandelion, have little wings to them, which are given that they may be carried from place to place.

Have you ever observed the lit

pips, or seeds, in apples and pears. These are the seeds, they are wonderfully protected by the covering of the pulp, which is the part we eat. Peaches and nectarines are still better guarded, for they have a stone to cover the seed.



THE DISOBEDIENT LAMB.



THERE was once a shepherd, who had a great many sheep and lambs. He took a great deal of care of them, and gave them sweet fresh grass to eat,

and clear water to drink ; and if they were sick he was very good to them ; and when they climbed up a steep hill, and the lambs were tired, he used to carry them in his arms ; and when they were all eating their suppers in the field, he used to sit upon a stile, and play them a tune, and sing to them ; and so they were the happiest sheep and lambs in the whole world. But, every night, this shepherd used to pen them up in a fold, which was made of hurdles of osier so closely twisted together, that nothing could get in or get out. Now every night when it grew dark and cold, the shepherd called all his flock, sheep, and lambs together, and drove them into the fold, and penned them up, and there they lay as snug and warm and comfortable as could be, and nothing could get in to hurt them, and the dogs lay round on the outside to guard them, and to bark if any body came near ; and, in the morning, the shepherd unpenned the fold, and let them all out again. Now they were very happy, as I told you, and all dearly loved the shepherd, who was so good to them, except one fool-

ish little lamb. And this lamb did not like to be shut up every night in the fold; and she came to her mother, who was a wise old sheep, and said to her, "I wonder why we are shut up so every night! the dogs are not shut up, and why should we be shut up? I think it is very hard, and I will get away if I can, I am resolved, for I like to run about where I please, and I think it is very pleasant in the woods by moon light." Then the old sheep said to her, "you are very silly, you little lamb; you had better stay in the fold. The shepherd is so good to us, that we should always do as he bids us; and, if you wander about by yourself, I dare say you will come to some harm." "I dare say not," said the little lamb: and so, when the evening came, and the shepherd called them all to come into the fold, she would not come, but crept sily under a hedge and hid herself; and when the rest of the lambs were all in the fold and fast asleep, she frisked and danced about; and she got out of the field, and got into a forest full of trees, and a very fierce wolf came rushing out of a cave;

and howled very dreadfully. Then the silly lamb wished she had been shut up in the fold; but the fold was a great way off. And the wolf saw her, and seized her, and carried her away to a dismal den, all covered with bones and blood. And there the wolf had two cubs, and the wolf said to them, "here I have brought you a young fat lamb," and so the cubs took her, and growled over her a little while, and then tore her to pieces, and eat her up.

And all this came of not taking the advice of her mother, who was so much older and wiser than herself.—*Mrs. Barbauld.*

ANIMALS.

MOTHS and butterflies generally lay eggs; these eggs produce grubs; these grubs then turn into a chrysalis, a creature apparently dead, but which will shew that it is alive by moving a little, if it be gently pressed between the finger and thumb. It is lying, indeed, in a torpid, sleeping state. After

this, it comes out with wings, and flies away. Then, in its turn, it lays eggs, and then dies. Those who have kept silk worms, have seen all this process; they might have seen it, by observing any other kind of grub.

There is a very curious contrivance to be seen in the crysalis of the water moth. Before they change into moths, they are inhabitants of the water; and, by means of a kind of glue, they cover themselves with pieces of wood, straw, small shells, or gravel. It is necessary that they should be of the same weight as the water in which they live. To manage this, when their habitations are too heavy, they add a piece of wood, and are thus raised; when too light, they add a piece of gravel, and then go downwards. This is a wonderful instance of contrivance in these little creatures. It is the same way by which philosophers have contrived to raise large weights, or vessels that have sunk in the water, by adding to them other light vessels of wood, so that the whole mass together is lighter than the water, and will therefore rise. In the same way when

we want any thing to sink, we tie a stone to it, just as the little grub puts on a piece of gravel.

SPARROWS.

SPARROWS are said to be mischievous creatures, and to eat a great deal of corn. But they are of some use, as every creature probably is if we perfectly understood its nature. A pair of sparrows, it is said, during the time that their young are to be fed, destroy every week, three thousand three hundred and sixty caterpillars. It was discovered by a person who watched them, that two parent sparrows carried to their nests forty caterpillars in an hour. They likewise feed their young ones with butterflies, and other winged insects, each of which, if not destroyed in this manner, would be the parent of several hundred of caterpillars.

ANECDOTE OF SIR ISAAC NEWTON.

THE following anecdote is an example of the mildness of this great and lear

ed man. Sir Isaac Newton had a little dog named Diamond; and one day, being called from his study into another room, Diamond was left behind. His master, when he came back, found that the dog had thrown a lighted candle down among some of his papers, which he had been working at for years; they were in flames, and almost burnt to ashes. Newton could not hope to retrieve his loss, for he was not then very young, yet without striking the dog, or being at all in a passion with him, he only said to him, "Oh Diamond, Diamond! thou little knowest the mischief thou hast done."

SCRIPTURE.

"Abhor that which is evil; cleave to that which is good.

"Be kindly affectionate one to another, with brotherly love; in honour preferring one another.

"Not slothful in business, fervent in spirit, serving the Lord," *Rom. xii.*

THE
National School Magazine.

NO. 32.]

AUGUST 1st, 1825.

[VOL. III.]

**QUESTIONS FROM THE HIS-
TORY OF ENGLAND.**

(See page 17.)

1. IN what year did Henry the Fifth come to the throne?

2. Did he lay aside his former bad behaviour?

3. How did he treat his old companions?

4. What sort of persons did he encourage now he was king?

5. Who was Sir William Gascoigne?

6. How did the king behave to him?

7. What form of religion had, for some time, prevailed in England?

8. What was one of the great objections to this form of religion?

9. Did nobody ever try to bring about a reformation, and to have the Bible in English?

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10. Who had translated the Bible into our language?

11. Was this translation allowed to be read?

12. What was done to the people who wished to read the Scriptures in their own language?

13. What nobleman suffered for encouraging the reading of the Bible?

14. How was he punished?

15. How did the king try to turn the minds of the people from these cruelties?

16. Was the king successful in his war against the French?

17. Where was the great battle fought?

18. Whom did king Henry marry?

19. What was agreed upon on this marriage?

20. In what year did king Henry die?

TWO SCHOOL BOYS.

SAM Charnock was reckoned a sharp lad at school, and he thought himself so; he was a conceited boy; and, when a lesson was set him to learn, he

would say that a very little time would do for him to learn it in ; and he would often laugh at Joseph Dunn for plodding over his lesson, and being so long in learning it. Sam prided himself on his quickness, and thought Dunn a slow stupid boy, and would often call him so. Now this was very unkind ; for, if Dunn was a slow boy, he could not help that, and if Charnock's abilities were better, there was nothing in this for him to pride himself upon. Moreover, the truth of the matter is, that though one boy may be quicker than another, yet, if he is idle, and will not exercise his understanding, he will gain but very little knowledge, and thus he will soon be considered a dull boy by every one who examines him : whilst, on the contrary, a boy who is not so quick, will, if he be industrious, get together a great deal of knowledge ; and the practice which he gives his mind, will make it every day better ; so that, in time, he will find his work become easy to him, and will so improve his understanding, that people will soon leave off considering him a dull boy. The understanding of

a quick idle boy will, in truth, every day grow worse; that of a slow diligent boy will grow every day better. Thus it was with the two boys we are talking about. Sam Charnock thought himself so quick that he never gave himself time to study his lesson properly, and so never said a good one; and thus he grew into such a slovenly way of doing business, that at last he seemed as if he could not say a good lesson even if he tried. But Dunn gave plenty of time and study to his lessons, and always repeated them in a neat, clear, and exact manner; it cost him a good deal of labour at first, but he went on steadily, till, in a very little time, he found it quite easy to learn all the lessons that were set him. Dunn had read the story of the hare and the tortoise, where the quick, frisking hare lost the race, being beaten by the steady tortoise, who was constantly at work.

Charnock, and Dunn are now both grown up men, and both in business; Charnock is a man who knows little or nothing, and whatever he undertakes seems to fail; but Dunn is con-

sidered as a man who knows well what he is about; he is diligent and intelligent, and whatever he undertakes he gives his mind to it as a man should do. He is in a prosperous and flourishing way of business, and is a man whose opinion is respected by every tradesman in the neighbourhood.



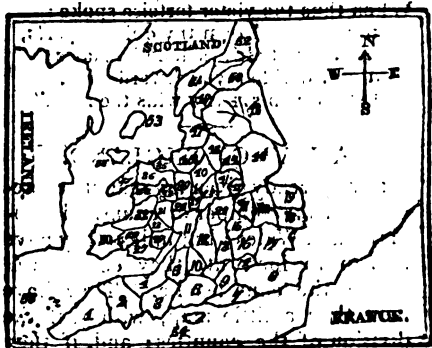
THE HARE AND THE TORTOISE.



A FABLE.

ALL my young readers are too wise to believe that there ever was a time when

In England there are forty counties.
In Wales there are twelve, six in North
Wales, and six in South Wales.



- | | | |
|---------------------|----------------------|--------------------|
| 1. Cornwall | 20. Cambridgesh. | 39. Shropshire |
| 2. Devonshire | 21. Huntingdonsh. | 40. Staffordshire |
| 3. Dorsetshire | 22. Northamptonsh. | 41. Leicestershire |
| 4. Somersetshire | 23. Warwickshire | 42. Rutlandshire |
| 5. Wiltshire | 24. Worcestersh. | 43. Lincolnshire |
| 6. Hampshire | 25. Herefordshire | 44. Nottinghamsh. |
| 7. Sussex | 26. Monmouthsh. | 45. Derbyshire |
| 8. Kent | 27. Glamorgansh. | 46. Cheshire |
| 9. Surry | 28. Brecknockshire | 47. Lancashire |
| 10. Berkshire | 29. Carmarthensh. | 48. Yorkshire |
| 11. Gloucestershire | 30. Pembrokeshire | 49. Westmoreland |
| 12. Oxfordshire | 31. Radnorshire | 50. Durham |
| 13. Buckinghamsh. | 32. Cardiganshire | 51. Cumberland |
| Middlesex | 33. Montgomerys. | 52. Northumber- |
| Bedfordshire | 34. Merionethsh. | land. |
| Hertfordshire | 35. Flintshire | 53. Isle of Man |
| Essex | 36. Derbyshire | 54. Isle of Wight |
| Suffolk | 37. Carnarvonsh. | 55. Scilly Isles |
| | 38. Isle of Anglesey | |

LESSON FOR A CHILD.

No. XII.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)*(Continued from page 23.)*

AND it came to pass, that, when Isaac was old, and his eyes were dim, so that he could not see, he called his eldest son Esau, and said to him, —My son, go now to hunt in the field, and bring me savoury meat, such as I love, and I will bless thee before I die, and pray that the promises of God may come upon thee.—So Esau went to the field to hunt; and while he was away, his brother Jacob took some meat which his mother gave him, and put on his brother Esau's clothes, and took the meat in to his father Isaac. And his father could not see him, because he was very blind. And Jacob said to his father,—I am thy first born son Esau, I have brought thee meat as thou badest me; eat of it, I pray thee, and bless me as thou hast promised me.—So Isaac took him for his eldest

son Esau, and blessed him, and prayed that all the promises of God might come upon him, and that he might be the father of the great nation. It was his mother Rebecca that persuaded Jacob to deceive his poor old father; and she gave him the meat to take in to his father. So Esau could not get his birth-right again, though he hoped for it when his father promised him his blessing.

Questions to be asked after the child has read the Lesson.

Q. What did Isaac do when he was old?

A. He told his son Esau to go and hunt, and bring him some savoury meat.

Q. What did he promise to give him?

A. His blessing, before he died.

Q. Did Esau get the blessing?

A. No.

Q. Why not?

A. His brother Jacob got it from him.

Q. How did he get it?

A. He told his father that he was his eldest son Esau.

Q. Could not his father see him ?

A. No.

Q. Why ?

A. Because he was so old that his eyes were dim.

Q. Did he take Jacob for his first-born Esau ?

A. Yes, and gave him his blessing ?

Q. What did he pray for ?

A. That God would bless him, and that he might have God's promises.

Q. What were God's promises ?

A. To make him a great nation.

Q. What else ?

A. That in his seed all the nations of the earth should be blessed.

Q. Had God said to which of Isaac's sons he would give the promise ?

A. No.

Q. Had Esau given it up ?

A. Yes, for a mess of pottage.

Q. Who persuaded Jacob to deceive his father ?

A. His mother Rebecca.

Q. Was this right ?

A. No.

(To be continued.)

SIR ISAAC NEWTON.

SIR Isaac Newton was one of the most eminent men we read of. He was the only child of a Mr. John Newton of Colesworth, in Lincolnshire. Mr. Newton had an estate of about a hundred and twenty pounds a year, which he cultivated himself. His son Isaac was born at Grantham, on the Christmas day of 1642. Sir Isaac Newton's father died when his son was very young. After the death of her husband, Mrs. Newton, by the advice of her brother Mr. Askew, put Isaac to school at Grantham.

When Isaac had finished his studies, his mother took him home, and meant, as she had no other child, to have the pleasure of his company, and that he should manage their little estate, as his father had done. But Mr. Askew found out that his nephew employed himself in a very different manner from that of attending to his farm, for his mind was wholly occupied with learning: and one day his uncle found him in a hay loft, working a mathematical

problem. He thought it a pity that such a talent should not be cultivated, and he prevailed on his mother to send him to Trinity College, in Cambridge. Isaac had not been there long, before he was taken notice of by Dr. Isaac Barrow, who soon found out his bright genius, and felt a great friendship for him. Isaac was industrious, and learned more of mathematics in a few years than many persons could have learned in their whole life. He found out a great deal that had never been known before, and, when he was twenty-seven years old, he was chosen professor of mathematics in the university of Cambridge, in the room of Dr. Barrow, who had just given up that place.

Newton studied for many hours a day. Whatever he undertook, he was determined to do it well, and he did not care how much time and labour it cost him, so that he did but succeed at last. When he met with any thing in books or figures that he did not, at first, understand, he never laid it aside; if it were figures, he thought on it again and again, until he felt that he understood it: or, if it were a book, he read it over and over, until what

at first appeared too difficult for him. ever to know, at last became quite easy to him. By this patience and thought, Newton made so many discoveries, that he is known as one of the most wonderful men that ever lived.

Newton was chosen member of parliament for the university of Cambridge, in consequence of his great learning, and the wonderful books that he had written. This was in the reign of king James the Second. He was also appointed warden of the mint, in which situation he was of great service in managing the coinage of the country. Three years after this, he was appointed master of the mint, which situation was a very profitable one, and he held it for the rest of his life. In the year 1705, he was knighted by queen Anne; and about this time he wrote and published some other books. When George the First came to be king, Newton was better known at court than before. The princess of Wales was used very often to ask Newton questions, and to say that she thought herself happy in living at the same time with so great a man, and having the pleasure of talking with him.

and gaining instruction from him. When Newton read, he always made notes on the books as he read them ; and these notes generally contained a great deal of information beyond what was in the books.

With all his learning, Newton was one of the kindest men in the world. His temper is said to have been so mild, that nothing could disturb it, and he was so great a lover of peace that he had quite a horror of having disputes of any kind with any one.

His power of thinking was so great, that when once he had fixed his attention on any subject, he could remain steadily fixed upon it without allowing any other thoughts to come into his head ; and this is the right way for a man to make himself thoroughly master of any subject. A quarrel or disturbance would have taken his mind from thinking steadily on what he wished to think, and therefore he avoided disputes. And yet if any person had real business with him, he would lay aside his studies with the greatest good humour, and begin them again when the business was over. Newton was as modest as he was learned ; he never

talked of himself, or gave any one the least reason to believe that he was proud or vain of his learning. He treated those below him with the same kind consideration as if they had been his equals, and he thought no man to be despised but the wicked.

Of all the great variety of books which he possessed, he studied none so much as the Bible; because he found that more happiness could be learned from that than from any other book.

This great man enjoyed a very good state of health until he was eighty years of age, when he had a very painful disorder: for the five following years, he was sometimes better and sometimes worse; but, during all this time, he never made the least complaint, nor shewed any impatience. — He died at the age of eighty four years.

Arrogance and pride generally belong to ignorance. Real knowledge does not stand in need of them. The more a man knows, the more he sees his own insufficiency, and this teaches him to be humble.

THE
National School Magazine.

NO. 33.]

AUGUST 15th, 1825.

[VOL. III.]

SHORT HISTORY OF ENGLAND.

(No. XVII.—*Continued from p. 20.*)

HENRY VI.



WE have seen what a great warrior
Henry the Fifth was, and what great

battles he fought in France, and what great power he gained there. After his death, his son became king. This was Henry the Sixth. At the time of his father's death, he was but a child of about a year old; the Duke of Bedford was therefore appointed protector of the kingdom, and he was to govern till the king should be old enough to manage the affairs of the nation for himself. The war in France went on, but it went on very unprosperously for the English.

The successes of the French were all brought about by a woman,—a poor servant girl at an inn. This is a very curious affair, and this girl has been since known in history by the name of “Joan of Arc,” or the “Maid of Orleans.”

This poor girl had persuaded herself that she was fated to save her country; and she fancied that she had a commission from heaven to do so. She easily persuaded the people of this, and thus she was able to raise them to the greatest courage, and make them ready for any undertaking. She rode forth, all clad in armour,

at the head of the soldiers, and they attacked the English army that was then besieging Orleans, and drove them away. And this opinion of the girl's inspiration had such an effect upon the spirits of the French, that, in a very short time, they recovered nearly all the places which the English had taken from them during the war.

There was, at this time, great discontent, too, in England. There were rebellions against the king in almost all parts of the kingdom; the people were dissatisfied with him, and thought him a weak king, and unfit to govern the nation.

They therefore turned their thoughts to the Duke of York, who was descended from an older son of Edward the Third than Henry was: and therefore had a greater claim to the crown. It was, however, the discontent which the people felt with Henry, that made them think of having the Duke of York for their king.

There was a fellow named John Cade, who pretended to belong to the York family, and tried to persuade the people that he was the rightful

king. Many of them listened to him, and he got together a number of followers. His party, however, was soon destroyed, and he himself taken prisoner and put to death.

The Duke of York himself soon came forward. The peaceful king seemed hardly to shew any resistance, —but the Queen Margaret collected an army together, and went to oppose the Duke of York. There were many battles fought in England between the the king's party and the duke's party; and this was called the war between the houses of York and Lancaster, or sometimes the war of the roses; for the king's party, who belonged to the Lancaster family, wore red roses in their helmets, whilst the York party wore white roses.

In one of these battles (the battle of Wakefield) the Duke of York was killed. His party, however, soon recovered themselves, and beat the king's party at Tewksbury. Then the son of the Duke of York was proclaimed king by the title of Edward the Fourth. This was in the year 1461.

We read that, soon after this, the Duke of York's brother killed King Henry in prison. This murderer was the Duke of Gloucester. He was the same person who was afterwards King Richard the Third.

(To be continued.)

LESSON FOR A CHILD.

No. XIII.

(FROM A BRIEF VIEW OF SCRIPTURE HISTORY FOR CHILDREN.)

(Continued from p. 43.)

WHEN Esau came home, and found what his brother Jacob had done, he lifted up his voice and wept, and said to his father, "Bless me, even me too, O my father." And Isaac did bless him; but he had already prayed that Jacob might be the father of the great nation. And Esau was angry with Jacob, because of the blessing; and he thought to himself that he would kill his brother Jacob. And Rebecca told Jacob, to go into another country, and stay there till his brother's anger

should turn away, and 'till he should
 have forgot what had been done to him.
 So Jacob went away, and lived with his
 mother's brother, and stayed there four-
 teen years, and worked very hard : and
 he married there, and had twelve sons,
 And he prayed to God ; and God bless-
 ed him, so that he became rich. And
 God said to him, " I am the God of
 thy fathers Abraham and Isaac ; and
 all that I promised them I will do for
 thee ; and from thy twelve sons shall
 come a great nation, and I will give
 them the land of Canaan for their
 own. And, after a long time, Jacob
 took his twelve sons, and his servants,
 and his cattle, and all that he had,
 and went back to his own country.
 And his brother Esau came to meet
 him, and they became friends toge-
 ther, and Jacob made him a present
 of some of his cattle. And Isaac and
 Rebecca were both dead, but Jacob
 lived in the land of Canaan, with his
 twelve sons. And the Lord said unto
 Jacob, " Thy name shall no more be
 called Jacob, but Israel shall thy name
 be." So Jacob was called Israel, and
 his sons were called the Children of
 Israel.

**Questions to be asked, after the child
has read the Lesson.**

Q. Was not Esau angry when he found what Jacob had done?

A. Yes.

Q. Did his father pray to God to bless him too?

A. Yes.

Q. What had he already prayed for?

A. That Jacob might be the father of the great nation.

Q. What did Rebecca tell Jacob to do?

A. To go away for a time.

Q. Why?

A. Because Esau said he would kill him.

Q. Whom did Jacob go to live with?

A. His uncle.

Q. Did he stay there long?

A. Yes; and married there.

Q. Did God bless him?

A. Yes; so that he became rich.

Q. What did God tell him?

A. That he was the God of his fathers, Abraham and Isaac; and that he would bless him, according to his promise.

Q. What did God promise to give to his children for their heritage?

A. The land of Canaan.

Q. Had Jacob many sons?

A. Yes; twelve.

Q. Did Jacob go home after a long time?

A. Yes; and his brother Esau came to meet him.

Q. Did they become friends?

A. Yes.

Q. What was Jacob's name changed to?

A. Israel.

(To be continued.)

SCRIPTURE.

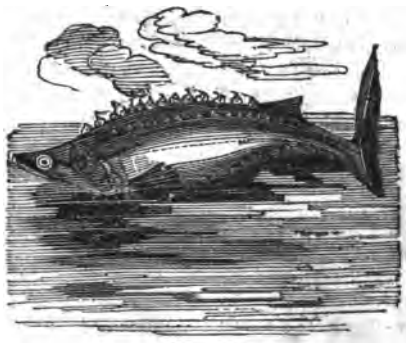
Behold how good and pleasant it is for brethren to dwell together in unity.

Ps. cxxxiii.

The drunkard shall come to poverty, and shall not inherit the kingdom of God. *Prov. xxiii. 21.*

Better is a dry morsel and quietness therewith, than a houseful of dainties with strife. *Prov. xvii, 1,*

NATURAL HISTORY.



THE STURGEON.

THIS fish is an inhabitant of the sea, though some of them go up the wider rivers to spawn. When full grown, they are seldom less than three or four feet long. They are considered to be excellent food. Their mouth lies quite under the head. They have, at the end of the mouth, four little tendrils, three or four inches long, which have very much the appearance of common earth worms. It is said that the stur-

geon will hide his great body among the weeds, near the sea-coast, or at the mouths of large rivers, so that nothing will be seen but these tendrils, which other little fish will approach, believing them to be worms; they are then sucked into the jaws of this great fish. This is a wonderful contrivance for the purpose of supporting this fish; for his principal food seems to be other fish, but as he has no teeth, he could not catch them in the usual way.

There are different sorts of sturgeons, all large, but not all equally so: we have said that they are seldom less, when full grown, than three or four feet long; but the common sturgeon is said sometimes to grow to the length of sixteen feet. He is armed, from head to tail, with five rows of large bony sort of projections, each of which ends in a strong tip, or point, turned backward, one of these is on the back, one on each side, and two on the margin of the belly. It has no jaws, but lives by suction, its mouth opening under the head, somewhat in the way of a purse.

When sturgeons leave the sea, in spring time, and enter the rivers to spawn, they sometimes leap to the height of several yards out of the water; and when they fall down again on their sides, the noise is often heard in still evenings, to a very great distance. If they happen to fall into the small boats of the Indians, there is great danger of sinking them, so that it is dangerous to pass those places where there are many sturgeons. We are told that the Indians sometimes catch them in large boats, into which they can leap without any chance of sinking them. They occasionally come up the English rivers, but are more common in the large rivers of Europe, and near America. This was reckoned a dainty fish by the ancients. The skin is useful for various purposes; the flesh is often pickled, or salted, and an eatable called *caviar* is prepared from the spawn, mixed up with white wine or vinegar, and salt. It is sometimes said that *isinglass* is made of the skin of the sturgeon; but this does not appear to be the truth; the most common *isinglass* being made from another fish, a sort of dolphin.

The high opinion which was formerly had of the sturgeon may have given rise to the custom of the Lord Mayor of London presenting a sturgeon to the King, when one of these fish comes into his possession.

ELECTRIC EEL.

THERE is, in the fresh-water rivers of America, a fish called an Electric-Eel. Any person who touches it receives a sudden shock, as if he were electrified. This eel is therefore very much dreaded by persons who are swimming in the rivers, as it puts them in danger of being drowned. Even if this fish is touched with the end of a walking-stick, a very powerful sensation is communicated.—There is another fish called a Torpedo, which also gives a shock to persons who touch it.

SHORT EXPLANATION OF SCRIPTURE.

“**BEHOLD** I lay in Sion a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. He

that believeth shall not make haste." *Isaiah* xxviii. 16.

For a building to be secure, the foundation must be firm. For the faith of a Christian to be secure it must rest on the firm foundation of the word of truth. It is of Christ, "the rock of ages," that the prophet speaks. He was enabled to make known so long beforehand*, that God would send that Saviour into the world, on whom "whosoever believeth shall not perish, but shall have everlasting life." On Christ, then, our faith must rest, on Him we must depend for our salvation. "Other foundation can no man lay than that which is laid, even Jesus Christ." And whilst we rest our hopes on this foundation, we must be earnestly seeking to have our "building of God, a building not made with hands, eternal in the heavens." Whilst this is our aim we shall be constantly striving to have that preparation of the heart and of the life which will fit us for that everlasting mansion of happi-

* *Isaiah* wrote 700 years before the birth of Christ.

ness in heaven, into which none are allowed to enter but those who are prepared for it. This should teach us the necessity of watchful obedience to the will of our great heavenly Master; it should teach us to seek his constant help to lead us on in the way in which we should walk. On Christ our hopes depend,—this is right doctrine; and let us seek, by holy obedience to his will, to adorn the doctrine of God our Saviour in all things.

THE POOR FLY.

I.

So, so, you are running away, Mr. Fly,
 But I'll come at you now, if you don't go
 too high;
 There, there, I have caught you,—you
 can't get away;
 Never mind, my old fellow, I'm only in
 play.

II.

O Charles! cruel Charles! you have killed
 the poor fly,
 we have pinched him so hard, he is go-
 ing to die.

His legs are all broken, and he cannot
stand ;

There, now, he has fallen down dead in
your hand !

III.

I hope you are sorry for what you have
done,

You may kill many flies, but you cannot
make one.

No,—you can't set it up,—as I told you
before,

It is dead,—and it never will stand any
more.

IV.

Poor thing ; as it buzz'd up and down on
the glass,

How little it thought what was coming to
pass,

For it could not have guessed, as it frisk'd
in the sun,

That a child would destroy it, for nothing
but fun.

V.

The spider, who weaves his fine cobweb
so neat,

Might have caught him, indeed, for he
wants him to eat ;

But the poor flies must learn to keep out
of your way,

As you kill them for nothing at all but
your play.

BODY OF A MAN FOUND IN A COPPER-MINE.

IN December, 1719, there was found in one of the copper-mines in Sweden, the body of a man in an uncorrupted state, and changed into a hard horny substance. This man had been killed by the falling in of a part of the mine, in the year 1670, nearly fifty years before. Both his legs, and his right arm and head were fractured; but his face, and the rest of his body, were unhurt. When the body was exposed to view several of the miners recollected the features perfectly. The poor man's name was Matthew Israel; and it was well remembered that he had gone down into the mine at the time before-mentioned, and had been missing ever since. Bodies generally putrify a very short time after death, but the preservation of this body, and the hardness which it had acquired, were said to have been owing to the vitriol in the water of the mine, for the body was found in this vitriolic water.

THE
National School Magazine.

NO. 35.] SEPTEMBER 15th, 1825. [VOL. III.

SHORT HISTORY OF ENGLAND.
(No. XVIII.—*Continued from p. 53.*)

EDWARD IV.



WE have already said that Edward, the son of the Duke of York, was pro-

claimed king in the year 1461. This king was the fourth of the Edwards. He was said to be a fine, tall, and handsome man; but he was a very cruel one, as the following story, which is related of him will prove. He was one day hunting in the park of Sir Thomas Burdett. This gentleman was on very friendly terms with the Duke of Clarence, the king's brother;—but, as the king had a quarrel with his brother, he was glad to do something to injure his friend Burdett. He accordingly killed one of this gentleman's white bucks, which was a great favourite. Burdett was very angry at the loss of his deer; and in his passion, said that "he wished its horns were in the belly of the man who was the cause of its death." For these words, he was tried for his life, and hanged at Tyburn. We may be sure that the Duke of Clarence was very angry at this piece of tyranny and cruelty to his friend, and he said plainly what he thought, that it was an act of savage oppression. For speaking these words, the king ordered the duke himself to be put to death. The manner in which

we read that this sentence was executed is strange. The king allowed the duke to choose the manner in which he would be put to death, and being very fond of Malmsey wine, the duke chose to be drowned in a large cask of this liquor. A butt of Malmsey was then brought to the Tower, into which the duke was thrust, with his head downwards, and there kept till he was dead.

Edward was a very profligate, as well as a very cruel king. The name of Jane Shore is known to every reader of the history of England; she was the wife of a citizen of London; and the profligate king took her away from her husband to live with him. She herself afterwards suffered grievously for wickedly consenting to this.

The king was attacked with a dangerous illness just when he was preparing to make war against the French. This was in the year 1483.

(To be continued.)

A meek and quiet spirit is, in the sight of God, of great price, 1 Pet. iii. 4.

LESSON FOR A CHILD.

No. XV.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)

(Continued from page 71.)

THE man who had bought Joseph took him into the land of Egypt; and God blessed him there, so that he became a great man in the land. And the king took his ring from off his finger, and put it upon Joseph's hand, and made him ruler over all the land of Egypt. And, after a long time, Joseph's brothers came to Egypt to buy corn; and they did not know him; and they bowed themselves before him. At first, Joseph did not tell them who he was; but, when he saw that they were sorry for what they had done, he said unto them, "I am Joseph, your brother;" and he kissed them all. And he was so glad to see his youngest brother Benjamin, who was a little child when he left him, that he cried ^{for} joy; and he said to his brothers, "o and bring your father, and bring

your wives, and your little ones, and all that you have, and you shall live with me; and I will give you plenty of corn, and houses to live in, for I am ruler over all the land of Egypt." So Joseph's brothers went back to their father Jacob, and said unto him, "Joseph is still alive, and is governor over all the land of Egypt." So Jacob came into the land of Egypt, to see his son; and Joseph's brothers came with their wives, and their children, to live there, and Jacob and his sons, and their families, all lived together, near to Joseph, and they were called the children of Israel.

Questions to be asked after the child has read the Lesson.

Q. What became of Joseph?

A. He was taken into Egypt.

Q. Did he become a great man there?

A. Yes; the king made him ruler over all the land of Egypt.

Q. Who came to Egypt to buy corn?

A. Joseph's brothers.

Q. Did they know him?

A. No.

Q. Did he tell them who he was?

A. Not at first; but afterwards he told them, saying, I am Joseph your brother, whom you sold.

Q. Did he forgive them?

A. Yes; and kissed them all.

Q. What was his youngest brother's name?

A. Benjamin.

Q. What did Joseph tell his brothers to do?

A. To come with their wives, and children, and to live near him.

Q. Did they tell their father that they had found Joseph?

A. Yes; they said Joseph is alive, and he is governor over all the land of Egypt.

Q. Was Israel very glad?

A. Yes.

Q. What did he say?

A. I will go and see my son Joseph before I die.

Q. Did he come to Egypt with all his children?

A. Yes; and the king of Egypt gave them houses to live in.

Q. Were there not a great many of them?

A. Yes ; there were all Joseph's brethren, and their wives, and their little ones.

Q. What were they all called ?

A. The children of Israel ?

Q. Why were they called the children of Israel, when they were really the children of Jacob ?

A. Because God changed Jacob's name to Israel.

(To be continued.)

SAGACITY OF THE ELEPHANT.

THERE was an elephant kept at Versailles, in France, which seemed to know when it was mocked; and remembered the affront, till it had an opportunity of revenge.

A man deceived it by pretending to throw some food into its mouth. The animal gave him such a blow with its trunk, as knocked him down and broke two of his ribs.

A painter's servant, to make this elephant remain in a proper position whilst his master was painting him, threw fruit into its mouth, but often only pretended to do so. This cond

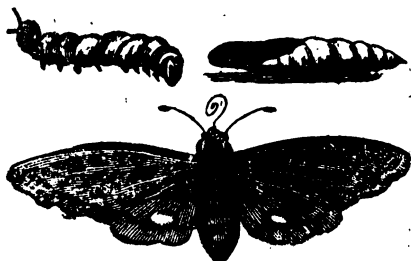
enraged the elephant, and, as the beast knew that the painter was the cause of this teasing impertinence, instead of attacking the servant, it eyed the master, and squirted at him, from its trunk, such a quantity of water, as spoiled the picture which he was painting.

NOTES ON 1 SAM. iii. 4.

“THE Lord called Samuel; and he answered, Here am I.”

We should observe the ready obedience of Samuel, for our instruction and example. In him, we observe a quick attention, and unwearied diligence. He hears and runs at every call; he stays not to be twice called before he goes. We see here the greatest simplicity of mind, and a most perfect humility of will. He murmurs not; he argues not; he complains not; he delays not: at every call he rises from his bed and runs. It is to such a child as this that our Lord requires us to be like, “for of him is the kingdom of God.” *Wogan.*

NATURAL HISTORY.



CATERPILLARS.

I PROMISED you the history of Caterpillars; I believe I must fix upon silk-worms, because they are the most useful to us. First of all, they are in little greyish eggs, which may be kept in a drawer, till warm weather comes the next year, when they must be put where the sun shines hot. In a little time they break, and out come small grey maggots. These should be put upon mulberry leaves; they grow very fast, for they eat all day long; in few days the skins come off. and the

look handsome when they have got new ones. After a little while, they change these again, and then they are pretty white worms, larger than before, as big as one of your fingers. They soon begin to look yellowish, leave off eating, and go to work. First, they spin a sort of wool, then they form a ball, nearly the shape of a pigeon's egg, and are quite hidden from our sight. But their business is not yet complete, they make a lining within-side, much more closely woven than the cloth of a man's coat.

Their silk is very valuable, and all the fine dresses which ladies wear are the works of these little crawling insects. A great many of the balls are put into warm water, and those who are used to the business readily find the ends. They are obliged to put several together to make the silk of a proper size, and they wind it off in skeins, upon a little reel; then they come to the lining that I told you of, which they cut open with a pair of scissors, and use them for making artificial flowers. But what do you think they find inside? a silk worm? No, nothing in the least like it. A thing

called a chrysalis. A chrysalis is a brown thing, the size of a small bean, somewhat in the shape of a barrel, no head, no legs, no body to be seen; but, if you touch it, one end will move a little, which shews that it is not quite dead. In this state, it lies some time, and then breaks forth a large white moth, with two black eyes, four wings, long legs, and a body covered with feathers, for the down on the body and wings exactly resembles feathers; if you were to look at it through a microscope, you might take it for a chicken. This seems very extraordinary; but many of the things in nature undergo very surprising changes. Silk-worms are only kept in England for curiosity and amusement. In some countries they can live in the open air, where they are on mulberry trees; they help themselves, and spin among the leaves. It must be a pretty sight to see the spinning balls, like golden plums, amongst the green leaves.

All butterflies and moths undergo the same changes*, though they do not

* The picture represents the caterpillar, the chrysalis, and the butterfly.

all spin silk ; some creep into holes in the walls, others into houses, and some into the earth, and there becomes crysalids, and remain in that state from the end of one summer to the beginning of the next, then the butterflies come out in all their variegated beauties, and, instead of crawling about, soar in the air, and amuse themselves with flying from flower to flower.

Mrs. Trimmer.

SHORT EXPLANATION OF SCRIPTURE. :

“ THEY shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.” These words are taken from the book of the prophet Isaiah, ii. 4., which book was written more than 700 years before the coming of Christ into the world. They proclaim to us the peaceful times of the Gospel. The Christian religion has indeed had a very powerful effect in correcting the bad passions of men ; and wherever this religion is known and practised, there the dispositions of men are made kind and gentle. In-

stead of trying to hurt their fellow-creatures, they endeavour to do them all the good they can. Thus the prophecy is, in part, fulfilled : and the reason why men still quarrel with one another is, because they are not all governed by the rules of the Gospel, and influenced by the spirit of Christ. If we were all true Christians, we should learn the Christian precept, " Love as brethren, be pitiful, be courteous, not rendering evil for evil, nor railing for railing, but, contrariwise blessing." If the religion of the Gospel were the governing principle of all our lives, the figurative language of the prophet would be found to be true. The prophet speaks to the same effect in the eleventh chapter. " The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them." Natures the most opposite may be brought to dwell in peace together. Dispositions the most at variance may, by the power of religion in the heart, be softened to affection, and gentleness, and peace.

ON THE RESURRECTION.

AFTER our Saviour rose from the grave, he continued forty days upon earth; and this resurrection enlivened the hopes of his disciples, and confirmed their faith, and strengthened their courage. "But if the continuance of this for forty days could inspire so just a joy, what transports of happiness must possess all the faithful, when they shall attain the end of their faith; when they shall see, and dwell, and converse, and reign, with their dear Lord for ever; when their bodies shall be glorified, this vail of flesh and frailty drawn away; when faith and hope shall cease, and be swallowed up in enjoyment, when they shall be drawn into the likeness of God, and see Him as He is!"—*Dean Stanhope.*

Of the joys of the present life we have but a shippery hold; and, were they more substantial than they really are, yet the pleasure in them must be greatly damped by the melancholy prospect that they will one day forsake us, and we know not how soon they will. But the joys promised by our

Lord, to his faithful followers, as they are true and solid, so are they everlasting, without interruption, without end, liable to no decays of nature, no wasting of time; nothing *without* to destroy them, nothing *within* to lessen or to injure them; subject only to the will of the Almighty Giver, and given by him never to be taken back.—*The same.*

INSTINCT.

MAN is the only creature endowed with reason. Other animals have a sort of *instinct*, as it is called, which teaches them to defend themselves, and to provide themselves with what is necessary for them; and this very often seems to approach almost to *reason*. The elephant seems, at times, to show something very like reason.

The following instance in birds, too, shews something of the same kind. On the northern coast of Ireland above a hundred crows were observed preying upon mussels. Each crow took a mussel up in the air, perhaps twenty or thirty yards high, and th

let it fall upon the stones, which, by breaking the shell, enabled it to devour the fish.

—◆—
HYMN.

I.

O THAT the Lord would guide my ways,
To keep his statutes still!
O that my God would grant me grace,
To know and do his will.

II.

In deepest characters impress
Thy law upon my heart!
Ne'er let my tongue the truth transgress,
Nor act the slanderer's part.

III.

From vanity turn off mine eyes;
Let no corrupt design,
Nor any selfish wish arise
Within this soul of mine.

IV.

Order my footsteps to Thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

V.

Assist my soul, too apt to stray,
A stricter watch to keep,
And, if I e'er forget Thy way,
Restore Thy wandering sheep.

THE
National School Magazine.

NO. 36.]

OCTOBER 1st, 1825.

[VOL. III.]

**QUESTIONS FROM THE HIS-
TORY OF ENGLAND.**

(See page 81.)

1. In what year was Edward the Fourth proclaimed king?

2. What was his figure and appearance?

3. What was his disposition?

4. In whose park was he one day hunting?

5. What vexatious act did he do there?

6. What wish did Sir Thomas Burdett angrily make?

7. What did the king do upon this?

8. What did the Duke of Clarence say upon the execution of his friend?

9. What did the king do to the duke?

10. Was the duke allowed to choose

his own manner of being put to death?

11. What did he choose?

12. Was the king a profligate character?

13. Whose wife did he persuade to leave her husband?

14. What was her name?

15. Did she suffer for her wickedness afterwards?

16. In what year did the king die?

MAXIMS.

Don't talk of *good luck*; but talk of *diligence*, and ask for God's blessing.

Lost time is never found again.

Never put off till to-morrow what ought to be done to-day.

Rather go to bed supperless than rise in debt.

He that goes a borrowing goes a sorrowing.

Want of care sometimes does us more damage than want of knowledge.

A contented mind is a continual feast.

Be clean in what you do. Slovens and sluts are good for nothing.

IDLE BOYS.



IF a gentleman is riding along the streets of London without a servant, he is beset in almost every street by a parcel of boys, who offer to hold his horse. "Pray, Sir, shall I hold your horse?" These lads pick up a sort of maintenance by holding gentlemen's horses whilst they are stopping at any houses where they have occasion to call. In the country, these same sort of boys will be standing at a gate, to

open it for any body that may happen to pass; and this appears very civil; but then the hat is commonly held out, with "please, Sir, or please Ma'am, give me a halfpenny?" Now if a little boy or girl happens to see a lady or gentleman, and can open a gate for them, or can hold a horse when there is occasion, it is right for them to shew such civility without expecting any reward. This is encouraging an obliging disposition, and though they should get nothing by it at the time, it will do them no harm in the end. But those children who make a trade of these things are commonly the idlest children in the parish; and they are learning nothing better than to become beggars. They are wasting their time in these things, just at the age when they ought to be at school, or else they are following this uncertain trade when they might be earning something in a regular and industrious manner. These children are generally ragged and dirty, and they grow up without any habits of industry, and therefore make poor and miserable men. Parents should take

care to keep children from this idle way of going on. There is, indeed, a good deal of temptation to it, because sometimes a gentleman will give a boy sixpence for holding his horse a few minutes, and sometimes a boy will get a shilling in a very little time. One boy who did this, laughed at another little fellow who worked for a shilling a week, saying, he had earned as much in a quarter of an hour as the other did in toiling for a week. But the first of these boys grew up to be an idle good-for-nothing sort of fellow, and the other is now as thriving and respectable a man as any in the parish. In truth it is not what a man can get one day that will make him thrive, but it is steady, regular, industrious habits.

Living about the streets or the lanes all day long leads to nothing that is good, but to a great deal that is bad. A boy is not to think he is doing well because one day he has earned a shilling easily, he must consider what he can do the next day, and whether he is learning any thing that shall enable him to get an honest livelihood

by his industry. A habit of staying at home, and receiving good instruction, or reading good books, is of great benefit, and leads to what a boy ought to be, and what a man ought to be, none of which things are learned by wandering about, or mixing with an idle, slovenly, set of boys and girls. Steadiness and regular industry in a boy or girl, guides them to prosperity, and keeps them out of many difficulties and distresses; and this steadiness, moreover, keeps their minds in such a state that they can attend to any thing that is likely to be useful to them, either with regard to this world or the next.

LESSON FOR A CHILD.

No. XVI.

(FROM A BRIEF VIEW OF SCRIPTURE HISTORY FOR CHILDREN.)

(Continued from p. 87.)

BEFORE Jacob died, he told his sons to remember that God would one day bring them out of Egypt, and give

them the land of Canaan for their own. And he charged them not to bury him in Egypt, but in the land of Canaan, because that was the land which God had promised to his family for ever. And, after many years, Joseph died, and so did his brethren ; but they left many children, and these grew and increased exceedingly, and became a great nation, and they were called the children of Israel, or Israelites ; and they continued in Egypt many years. And there came a bad king over Egypt, who did not know Joseph, nor fear God. And when he saw that the children of Israel were increased to such a number, he said, " This people will be more, and mightier than we, and they will get our country from us." So he used the Israelites very ill, and made them work hard all day long, and set task-masters over them, who beat them if they did not do their tasks. And he said to his people, " When the Israelites have any male children, you shall take them and throw them into the river, but you shall save the girls alive ;" and they did so. And the Israelites were in

great affliction and trouble; but God remembered his promises which he had made to Abraham: and you will hear how they were saved, and brought out of Egypt.

Questions to be asked, after the child has read the Lesson.

Q. Did Israel die in the land of Egypt?

A. Yes; when he was a very old man.

Q. Where did he tell his sons to bury him?

A. In the land of Canaan.

Q. Did he tell them that God would, one day, bring them back into the land of Canaan?

A. Yes; and that he would give it them for their own.

Q. What were Jacob's children called?

A. Israelites.

Q. Did they increase very fast?

A. Yes.

Q. What was Pharaoh king of Egypt afraid of?

A. That they would get his kingdom from him.

Q. What did he do to them?

A. Use them very ill.

Q. What did he do to their male children?

A. Made them to be thrown into the river.

Q. Was this the same king Pharaoh that had been so kind to Joseph?

A. No; it was another king, who was a very bad man.

Q. Who saw all his wickedness?

A. God.

Q. Did God see the trouble of the Israelites?

A. Yes.

Q. Did he remember his promise, and save them?

A. Yes.

Q. What was his promise?

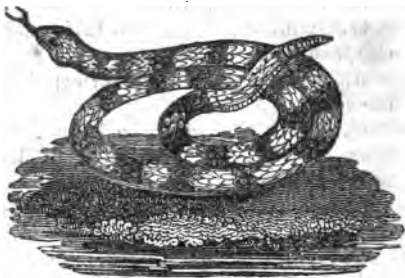
A. To bring them safe into the land of Canaan.

Q. What else?

A. To make of them a great nation.

(To be continued.)

NATURAL HISTORY.



THE RATTLE-SNAKE.

MANY snakes are quite harmless. Most of those which we have in England are so. The viper is venomous. The poison of a serpent is contained in a long hollow tooth, or fang. The animal bites with this tooth, and throws his venom, at the same time, into the wound. The rattle-snake is a dangerous creature, happily, however, for us, he is not found in England. The poison which is contained in his fangs is of a very deadly na-

ture, often producing the speedy death of the person bitten. Providence has, however, wisely contrived that we shall have notice of being near this animal, by a particular noise which it makes with a sort of rattle at the end of its tail; this rattle is composed of several hard pieces, or scales, one over another, which the creature shakes together, and thus produces its peculiar rattling noise.

ANIMALS.

It is curious to see the different methods which birds and other animals have of protecting themselves. Many of them employ a sort of watch, to give them notice when danger is at hand. The Field-fares, which breed in Norway, and come hither in the cold season, for winter-berries, appear to keep a regular kind of watch. When a number of them are sitting on a tree, there seems to be one at the end of a branch, whose business it is to look out. When he sees danger, he raises

his wings, and gives a note of alarm. Then the rest immediately fly away. It is said, however, that one of them generally stays behind to know for a certainty whether there is real danger, and then he also flies off to acquaint the others with it.

The Lapwing, when she has young ones, will fly about men or dogs that are in the field where her nest is. The farther they are off, the greater her fears seem to be; and this is her plan for giving you a wrong notion where her nest really is.

In countries where horses are wild, there is a regular watch kept. In a herd, the last horse bends his ears backwards, to listen whether an enemy be coming: the first horse, for the same purpose, bends his ears forwards.

There are some parts of a horse which he cannot conveniently rub, as about the shoulder, which he can neither bite with his teeth, nor scratch with his hind-feet. When this part itches, he goes to another horse, and bites him on the part that he wishes

to be bitten ; and the friend immediately does as he is desired.

In the extensive moors of Staffordshire, the horses have learned to stamp upon a gorse-bush with one of their fore-feet, for a minute together, and when the prickles are broken they can eat the gorse without injury ; and they seem fond of it. If you turn out other horses in those moors, they will prick their mouths terribly if they are forced, by hunger, to attempt to eat this shrub.



SHORT EXPLANATION OF SCRIPTURE.

“ THE king’s daughter is all glorious within ; her clothing is of wrought gold.” *Ps. xlv. 13.*

This is a description of the church of Christ. It is compared to a bride, who is endowed with every inward excellence, and decorated with all becoming outward richness. The “ wrought gold” describes the outward beauty which is to be seen in the church of Christ : all that is suitable and becoming her worship, and all the beauty of holiness, and all the winning grace

which the good example of a Christian is to hold out to others. But the real excellence of a Christian is that which may not be seen by the world, but is seen by his "Father which is in heaven." God's Spirit within him is preparing him for everlasting glory. The inward blessedness of the Christian then, and the glory of the Church, when its members are all true Christians, are well described by the Psalmist in the verse before us. Outward religion is of high value, it is as "wrought gold;" inward religion is of far higher value, it is "all glorious."

HYMN.

I.

COME let us mark our ways, and see
Have they been just and right,
Is the great rule of equity
Our practice and delight?

II.

What we would have our neighbour do,
Have we still done the same?
All our acts been kind and true,
And feared to wound his name.

III.

Have we e'er found our envy grow,
 To hear another's praise?
 Or robb'd him of his honour due,
 By cunning, artful ways?

IV.

In all we sell, in all we buy,
 Is justice our design?
 Do we remember GOD IS NIGH,
 And fear the wrath divine?

V.

In vain we speak of Jesus' blood,
 And trust his grace in vain,
 If we can slight the laws of God,
 And prove unjust to man.

REMARKS ON THE 9TH VERSE OF THE
 11TH CHAPTER OF ST. JOHN'S GOSPEL.

“JESUS answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of the sun.”

If any man will take advantage of the light of day, he will not be likely to go out of his course, or to stumble in it, because he has the sun, which is the light of the world, to guide him. So likewise in the day of life, if a man

keep close to his duty, and sets the will of God before him as his rule, and does not hesitate, but walks uprightly, he then goes on with a holy confidence, and pursues his way steadily and cheerfully, taking the divine light of God's word for his guide. "But," says our blessed Lord, in the following verse, "if a man walk in the night, he stumbleth, because there is no light in him." He who knows not the true light that cometh from above, but walks in the darkness and ignorance of his own heart, or blindly follows the bad examples that he sees around him, such a man will fall into temptations and snares; he stumbles because there is no light in him; he knows nothing of God, or of himself.

It is good to acquaint our children with the works of God, with the praises of his prophets: little do we know how they may improve this knowledge, and whither they may carry it,—perhaps to the most distant nations.—
Bishop Hall.

THE
National School Magazine.

NO. 37.]

OCTOBER 15th, 1885.

[VOL. III.]

SHORT HISTORY OF ENGLAND.

(No. XIX.—*Continued from p. 83.*)

EDWARD V.



WHEN Edward the Fourth died in the
year 1483, his son Edward the Fifth

became king. He was then only a boy of about thirteen years of age; and, on account of his youth, his uncle Richard, the duke of Gloucester, was appointed protector. ~~This duke of Gloucester~~ was the same wicked man who was afterwards Richard the Third, and he was so savage a monster that, instead of taking care of the young king, he caused him and his little brother, the duke of York, to be murdered in the tower, that he himself might be made king when they were both out of the way. This wicked duke had sent these little princes to the tower of London, pretending that he did this for the sake of guarding them the better from their enemies, but his real intention was to keep them in his power, that he might put them to death. When they were in the tower, the duke spoke to Brackenbury the governor, and asked him to kill these princes; but Brackenbury refused to be guilty of such a dreadful crime. He was therefore removed from his office, and Sir James Tyrrel was appointed governor of the tower in his stead. This Tyrrel had some savage ruffians, who were

hard-hearted enough to undertake the bloody task of murdering these dear children in their sleep. They accordingly came into the chamber where the princes were sleeping, and, in the most savage manner, put them to death by smothering them with their pillows. They took the dead bodies, and buried them at the foot of the stairs, and covered up the place again with the pavement, so that nobody knew where the bodies were, till many years afterwards, when they were found by some workmen.

This was not the only bloody deed that this tyrant committed. He seized Lord Hastings, because he was friendly to the young princes; and he said he would not dine till he had seen his head taken off; and accordingly that nobleman had his head struck off on a piece of wood that happened to be near. He also behaved in a most cruel manner to Jane Shore (whom we spoke of in the last chapter). In former times it was customary for persons who had been guilty of great crimes to do penance, as it was called. This punishment obliged them to walk barefoot

into the church, in a white sheet, carrying a candle, and publicly confessing their crimes. And Richard had made this poor creature's punishment so severe, that nobody was allowed to shew any act of charity to her. Thus she wandered about London, barefoot, and without food to support her, till at length she died in the greatest poverty and distress. Jane Shore had been guilty of a great crime; but the real reason of Richard's anger was, that she had been kind to the young princes whom Richard murdered.

Richard now became king, all along pretending, that he did not wish for this honour, but that the citizens forced it upon him; and, during his short reign, he committed so many acts of cruelty, that every body was set against him; and this encouraged the duke of Richmond to raise an army, and to try to drive Richard from the throne. Richmond was of the Lancaster family (the red rose party); he had indeed no right to the throne, but he soon gained friends and followers on account of the hatred in which Richard was held. Richard was a bold man, and he soon

went with his army to meet Richmond, and they met in Bosworth field, in Leicestershire, where they fought a dreadful battle, in which the bloody Richard was killed, and Richmond was then proclaimed king under the title of Henry the Seventh. This was in the year 1485.

(To be continued.)

QUESTIONS IN ARITHMETIC.

MOST of our young readers are well skilled in arithmetic; as the National School system answers particularly well for teaching this branch of education. The following questions then will be despised by some of the senior scholars; they may however afford a little practice to the younger ones. We shall give the answers in our next number, for the benefit of those who may not be sure whether they are right, and have not friends at hand to tell them.

1. The world was created 4004 years before the birth of our Saviour; how old is it now, in the year 1825?
2. How long is it since the deluge?

the time of Noah to this year 1825? This great flood was 2348 years before Christ.

3. Moses was 40 years old when he slew the Egyptian, and fled from the land of Egypt; 40 years after that, God appeared to him in the burning bush; and 40 years afterwards God commanded him to go up to mount Nebo, and die. What was his age at his death?

4. The building of St. Paul's church cost 800,000*l.*; the royal exchange 80,000*l.*; the monument 13,000*l.*; Blackfriars bridge, 152,840*l.*; Westminster bridge 218,800*l.*; and the Mansion house 40,000*l.* What was the expense of the whole?

5. How many chapters are there in the Old Testament?

6. How many chapters are there in the New Testament? And what is the number in both together?

The grace of God that bringeth salvation hath appeared unto all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Titus ii. 11.*

LESSON FOR A CHILD.

No. XVII.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)*(Continued from p. 105.)*

THERE was a woman of the Israelites who had a little boy; and he was a very fine infant, and she hid him for three months in her house. And, when she could hide him no longer, she made a basket of bulrushes, and put the little infant in it; and laid it b-

side of the river, and left the child's sister standing some way off to see what would become of the child. And king Pharaoh's daughter was walking by the side of the river, and she saw the basket; and the babe cried, and she pitied him, and said she would take care of him. And the child's sister came up, and said to Pharaoh's daughter, "Shall I fetch a woman to nurse him for you?" And she said, "Go." So the girl went, and fetched her own mother. And Pharaoh's daughter said, "Nurse this infant for me," and she took the child, and nursed him. And, when he grew up, Pharaoh's daughter took care of him, and she called his name Moses, and she loved him as if he had been her own son.

*Questions to be asked, after the child
has read the Lesson.*

Q. What did the Israelitish woman do with her little son?

A. She hid him for three months.

Q. Why did she hide him?

A. She was afraid that Pharaoh's servants would kill him.

Q. What did she do with him afterwards?

A. She put him in a basket of bulrushes, and laid him by the river.

Q. Who found him there?

A. King Pharaoh's daughter.

Q. Who was watching to see what would become of the infant?

A. His sister.

Q. What did she say to Pharaoh's daughter?

A. Shall I go, and fetch a nurse for the child?

Q. What did Pharaoh's daughter answer?

A. She said, Go.

Q. And whom did his sister call?

A. The child's own mother.

Q. What did Pharaoh's daughter call the child?

A. Moses.

Q. Did she love him?

A. Yes, and treated him as if he had been her own son.

(To be continued.)

**True religion teacheth us pious and charitable respects to our governors.—
Bishop Hall.**

NATURAL HISTORY.

THE GALL NUT.

EXAMINE that curious gall nut. It is formed on the leaf of a tree. In that part of the leaf in which the female gall insect makes a hole for the purpose of depositing an egg, she discharges a peculiar fluid, which, by preventing the sap from passing in its natural course, causes a gradual enlargement, which becomes the habitation of the future insect, when hatched from the egg deposited there by the mother. In the autumn, this caterpillar changes into a fly, and gnaws a passage through the ball. These gall nuts form one of the ingredients of ink, and are also used in medicine.—*Dialogues on Natural History.*

AMPHIBIOUS ANIMALS.

Pray do you know the meaning of word amphibious?

ink I do. Does it not mean an

animal that can live either in the water or on land?

Yes, that is quite right. Water rats are of this kind, and otters, and many other animals. Water rats shew great ingenuity in the construction of their nests, which have two openings, one above the water, and the other beneath.—*The same.*

MICE.

The care that mice take of their young is very surprising. A gardener, who was removing a hot bed, in order to put in fresh manure, was surprised to see a little animal leap out of the side with great agility. He thought it was some unknown creature from its very curious appearance; but, on catching it, (which he did with difficulty,) he found it to be a mouse, with four little ones clinging to her, which she was endeavouring to preserve, by making her immediate escape.—*The same.*

BIOGRAPHY.

COLUMBUS.

CHRISTOPHER Columbus was the first man in our quarter of the world, who discovered that there was such a place as America. He was born in Italy about the year 1447. When he was quite a boy, he thought he should like to be a sailor, and sail all round the world.

When Columbus became a man, and had sailed over many parts of the world, he began to think that there must be some other great country besides those that were already known.

Europe, Asia, and Africa were then only known; and, as Columbus knew that the world was round like an orange, he thought it very unlikely that half of it should have so much land on it, and the other half nothing but water; for the land side he thought would be too heavy for a proper balance. Besides this, he heard that a man who had sailed a very great way to the west had taken up a piece of timber curiously carved; and, as the

wind was then blowing from the west, he concluded that this must have come from some country to the westward.

Columbus went to live in Portugal, and he begged the king of that country to assist him in his attempts to discover the new continent; but, as the king of Portugal refused this, he then applied to the king and queen of Spain; and, after several years delay, he had three ships granted him, and was allowed to try what he could do. These ships were not much larger than good sized boats, and he had only ninety men altogether.

On the 3rd of August, 1492, Columbus set sail a little before sun-rise. Before they had gone far, they found that the ships were in very bad repair, and the men began to grumble at being sent on such an expedition in such crazy ships. They steered due westward. They encountered many difficulties, and had at different times dreadful doubts and fears, but they continued their course. At length they saw some sea-weeds, which gave them hopes that land was not very far distant. Then they saw several birds,

and they were cheered still more. After a time, however, these things disappeared; and the men began to despair; and they begged that Columbus would take them back again to their own country, for they were quite tired of seeing only sea and no land. The officers joined with the sailors, and there was nothing but tumult and complaints. At length Columbus told them, that if they would be patient for three days, if they did not see land in that time, he would go back with them to Spain.

Soon after this, they saw more flocks of birds, and they found a piece of cane newly cut, and likewise a piece of timber curiously carved, and the branch of a tree with red berries upon it. Columbus now felt sure that land was near. About midnight he saw a light; there was soon a joyful shout from one of the ships of "land, land!" In the morning an island was seen, the fields of which were green; and it was well stored with wood, and watered with many rivulets. When they came near the coast, they saw a number of people, who showed the greatest

~~marks~~ of wonder and delight. The poor people were greatly surprised at the fine appearance of the Spaniards; and, when they heard their guns fired, they thought the noise was thunder. After this discovery, Columbus returned to Spain, and was received by the king and queen with every mark of honour and distinction. Then a fleet was fitted out to go in search of more countries. In this second voyage, other islands were found; and, in a third voyage, the great continent of America was discovered. This was on the 1st day of August, 1498.

Columbus had many enemies, who spoke against him to the king of Spain, and he was at one time brought back to Spain in chains. But he proved his innocence, and was sent back to seek for more lands; and, after many perils by land and by water, he came back again to Spain, and was much honoured there, till he died, three or four years after his return.

Love not sleep, lest thou come to poverty. Drowsiness shall clothe a man with rags. Prov. xx. 13.

HYMN.

I.

Father of mercies in thy word,
 What endless riches shine !
 For ever be thy name ador'd,
 For knowledge thus divine.

II.

Here the Redeemer's welcome voice
 Spreads heavenly peace around ;
 And life and everlasting joys
 Attend the blissful sound.

III.

O may those heavenly pages be
 My first, my chief delight,
 And still new beauties may I see,
 And still increase in light !

IV.

Divine Instructor ! glorious Lord !
 Be thou for ever near ;
 Teach me to love thy sacred word,
 And view my Saviour there.

A CHILD'S MORNING WISH.

Save me, O Lord, from evil all this
 day long ; and let me love and serve
 thee for ever.

EVENING.

I pray Thee, O Lord, forgive me
 whatsoever I have done amiss this day,
 and keep me safe all this night

THE
National School Magazine.

NO. 38.] NOVEMBER 1st, 1825. [VOL. III.

QUESTIONS FROM THE HISTORY OF ENGLAND.

(See page 117.)

1. IN what year did Edward the Fourth die?

2. Who was properly king after him?

3. What age was Edward the Fifth?

4. Who was appointed protector?

5. How did the protector treat the king and his younger brother?

6. Where were the young princes killed?

7. Who killed them?

8. In what manner?

9. Where were they buried?

10. Were the bodies ever found?

11. Who was king after the young Edward was murdered?

12. What other bloody deed did Richard the Third commit?

13. Why did he act thus to Lord Hastings?

14. How did he treat Jane Shore?

15. Who came and fought against king Richard?

16. Where did they fight?

17. Which conquered?

18. In what year was Richard killed?

19. Who was king afterwards?

ANSWERS TO THE QUESTIONS IN ARITHMETIC IN OUR LAST NUMBER.

No. 1. 5,829 years.

No. 2. 4,173 years.

No. 3. 120 years.

No. 4. 1,304,640.

No. 5. 929 chapters.

No. 6. 260, and 1189 chapters.

Even the weakest intimations may not be neglected: a child, a servant, stranger, may say that which we may less God to have heard.—*Bp. Hall.*

LESSON FOR A CHILD.

No. XVIII.

(FROM A BRIEF VIEW OF SCRIPTURE
HISTORY FOR CHILDREN.)*(Continued from page 121.)*

AND Moses grew up to be a very good man, and he feared God, and would not be called the son of Pharaoh's daughter; but loved his own people, and helped them when they were ill used. And one day God called to Moses, and told him that he had seen the troubles of his people, and that he would bring them in safety out of

Egypt, and give them the land of Canaan, as he had promised to their fathers. And God told Moses to go to Pharaoh, and tell him that the Lord commanded him to let the Israelites go. But Pharaoh hardened his heart, and said he did not fear God, and he would not let the people go. So the Lord was angry with Pharaoh, and with all the land of Egypt. And he sent great plagues upon them, and, at last, he killed all their first-born sons. And there was a great cry all over Egypt for their children who were dead; and they said to the king, "Send this people away, or we shall be all dead men." Then Pharaoh was frightened, and he was glad to let the Israelites go. But, when they were gone, his wicked thoughts returned again, and he determined to follow them, and try to bring them back again, and make them his servants for ever. So he called his people, and went after the Israelites, with men, and horses, and chariots. And when the children of Israel saw them coming, they were much afraid; but Moses prayed unto Lord, and he heard them, and

saved them from their distress. And the Lord drowned Pharaoh and all his host in the Red Sea, and made the waters come over them, so that their chariots and horses, and all the men were lost in the water; there was not one of them left. But the children of Israel walked upon dry land in the midst of the sea, and went through in safety to the other side. And when they saw that they were saved, and all their enemies drowned, they praised the Lord loudly for all his mercies to them.

Questions to be asked after the child has read the Lesson.

Q. When Moses grew to be a man, did he wish to be called the son of Pharaoh's daughter, and enjoy the grandeur of Pharaoh's court, and partake of its sins?

A. No.

Q. What did he love better?

A. His own people, and the God of his fathers?

Q. What did God command him to do?

A. To go to Pharaoh, and tell him

Q. Did Pharaoh mind the words of the Lord?

A. No; he hardened his heart against them.

Q. Did the Lord punish him?

A. Yes.

Q. How?

A. He sent many plagues upon the land of Egypt.

Q. What was the last plague that God sent?

A. He killed all the first-born sons throughout the land?

Q. Were the sons of the Israelites killed?

A. No; God saved them all.

Q. Were not the Egyptians filled with alarm?

A. Yes.

Q. What did they say to the king?

A. Let these people go, or we shall be all dead men.

Q. Who was their king?

A. Pharaoh.

Q. Then did Pharaoh let the Israelites go?

A. Yes; but afterwards his fear was over, and he wished to get them back in.

Q. Did he go after them?

A. Yes, with men, and horses, and chariots.

Q. Did God save his people in their trouble?

A. Yes; he made the deep waters come upon Pharaoh and his host, so that they were drowned in the Red Sea.

Q. Were the Israelites drowned?

A. No.

Q. How did they pass through the sea?

A. God made the waters to stand back on the right hand and on the left, so that the people passed through on dry ground.

(To be continued.)

SCRIPTURE.

Thou Lord wilt bless the righteous; with favour wilt thou compass him as with a shield, Ps. v. 12.

Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed, Ps. xxxvii. 3.

Thou shalt guide me with thy counsel, and afterwards receive me to glory, Ps. lxxiii. 24.

In all thy ways acknowledge him, and he shall direct thy paths, Prov. iii. 6.

I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging their bread, Ps. xxxvii. 25.

He will be our guide even unto death, Ps. xlvii. 14.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you, Matt. vi. 33.

NOTES ON 1 SAM. iii. 10.

“SPEAK Lord, for thy servant heareth.”

Such was the pious answer of Samuel, then only a youth, on his receiving a message from the Lord. It shews his entire readiness to obey the commands of God, in whatever way those commands should be made known unto him. To him they were sent in a vision; this method of instruction has been laid aside since the Gospel has been established. But there are various other ways in which the Almighty speaks to man; especially by the

works of creation, by their consciences, and by the Scriptures. In whatever way he addresses us, it is our duty obediently to reply, "Speak Lord, for thy servant heareth."

DELAY.



A countryman, in his journey, came to the brink of a river; he might have got over it, for it was not very deep; but, as the stream flowed fast, he thought the water would soon have done flowing, and that he could then get over without any difficulty. He

waited, however, for a long time, but he found that there was still just as much water, and that his difficulty was therefore still the same.—Thus it is with those who are afraid of undertaking any thing that is difficult; they put off their business from day to day, fancying that it will become easier; and thus, like the countryman, they waste their time without getting on at all. All is idleness and delay; nothing is done.

“He who delays his work from day to day,
Does on a river’s bank expecting stay
Till the whole stream that stops him shall be
gone,
Which, as it runs, for ever will run on.”

Before you undertake any work, consider well within yourself whether it is worth the trouble it will cost, and if you have made up your mind that it is, then set about it with spirit and earnestness; and don’t be afraid of little difficulties. There is nothing worth having that can be gained without trouble.

MAXIMS. Digitized by Google

Delay breeds danger.

Never put off till to-morrow what should be done to-day.

The vain man in the Scriptures said he "had much goods laid up for many years." He who knoweth all things said, "this night shall thy soul be required of thee."

Delay nothing,—put off nothing,—“whatever thy hand findeth to do, do it with all thy might.”

The wise man's time is “to-day;” the fool's time is “to-morrow.”

NATURAL HISTORY.

THE SALMON.

SALMON generally live in the sea, but they always go up rivers to deposit their spawn. This generally happens in the month of September, and so strong is the instinct which urges them on to this change, that scarcely any thing is sufficient to interrupt their progress. They spring up cataracts (or water-falls) of very great height, perhaps as much as twenty feet. After the eggs are deposited they hasten back to the sea.

There is a great salmon leap in the river Shannon, in Ireland; it is curious to stand by the water side, and observe these fish taking their extraordinary leaps. They sometimes make several attempts before they can succeed, getting nearly to the top, and falling backwards again. They are, however, very persevering, and at length accomplish their object;—as persevering people generally do.



SCRIPTURAL ENCOURAGEMENTS TO PRAYER.

Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you.

Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me, Ps. l. 15.

Thou shalt make thy prayer unto him, and he shall hear thee, Job xxii. 27.

They shall call upon my name, and I will hear them. I will say it is my people; and they shall say, the Lord is my God, Zech. xiii. 9.

USES OF AFFLICTION.

(FROM SCRIPTURE.)

Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. For he maketh sore, and bindeth up; he woundeth, and his hands make whole, Job v. 17, 18.

Before I was afflicted, I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes. I know, O Lord, thy judgments are right, and that thou in faithfulness hast afflicted me, Ps. cxix. 67, 71, 75.

Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17.

The Almighty made all things out of nothing. From him were derived the splendour of the visible heavens: indeed all, both above and below, were not only made by him, but are preserved by his sustaining power, or they would instantly rush into confusion.

Scriptural Notes. Digitized by Google

THE WASP AND THE BEE.

I.

A wasp met a bee that was just buzzing by,
 And he said, little cousin, can you tell me
 why
 You are lov'd so much better by people
 than I?

II.

My back shines as bright and as yellow as
 gold,
 And my shape is most elegant, too, to be-
 hold;
 Yet nobody likes me for that, I am told.

III.

"Ah! cousin," the bee said, "'tis all
 very true,
 But if I were half as much mischief to do,
 Indeed they would love me no better than
 you.

IV.

"You have a fine shape, and a delicate
 wing,
 They own you are handsome, but then
 there's one thing
 They cannot put up with, and that is—
 your sting.

V.

"My coat is quite homely and plain, as
 you see,
 Yet nobody ever is angry with me,
 cause I'm a humble and innocent bee."

VI.

From this little story let people beware,
 Because, like the wasp, if ill-natured they
 are,
 They will never be lov'd, if they're ever
 so fair.



HYMN.

I.

Thy name, Messiah, grateful sounds
 To every Christian's ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fears.

II.

O heavenly Shepherd, Father, Friend,
 Our Prophet, Priest, and King!
 Our Lord, our Life, our Way, our End,
 Accept the praise we bring.

III.

Weak is the effort of the heart,
 And cold our warmest thought;
 But when we know Thee as Thou art,
 We'll praise Thee as we ought.

IV.

Till then, we would Thy love proclaim
 With every fleeting breath;
 And may Thy all-prevailing name,
 Support our souls in death.

HYMN.

I.

Lord, when we *creation* scan,
What Thy power has done for man;
Lord, our conscious tongues agree,
How much man must owe to Thee.

II.

Ev'ry note that cheers the vale,
Ev'ry sweet that scents the gale,
Ev'ry blooming flower we see,
Tells that *joy* we owe to Thee.

III.

Ev'ry breath that heaves the breast,
Ev'ry sound by voice express'd,
Ev'ry thought the mind sets free,
Tells that *life* we owe to Thee.

IV.

But when we *redemption* view,
Gaze on what Thy love could do,
Lord, our grateful hearts agree,
How much *more* we owe to Thee.



A QUESTION.

IF two persons go to bed at the same hour every night, and one of them rises at six and the other at eight every morning, how much time will the former have gained in forty years?

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